

AMERICA

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Chronicle

Home News.—The midsummer lull in political activities drew more than usual attention to the publication of the report to the National Crime Commission by the Sub-committee on Criminal Procedure and Judicial Administration. The purpose of the report was stated to be to strip defendants of unreasonable advantages and to make criminal trials inquiries into guilt or innocence rather than duels between lawyers. One of the radical recommendations is conviction by a five-sixths' vote of the jury, except in capital cases. The proposed code includes many of the reforms recently urged in this Review and elsewhere. The framers of the report consider that there has been too much insistence on the theory which protects citizens against possible unjust oppression by the State, and too little upon the theory which provides for judicial inquiry into guilt and prompt punishment or acquittal. The report makes twenty recommendations, most of which are drawn up with a view to remove the delays which, under present State laws, make it very difficult to bring criminals to justice. Among these are the simplification of indictments, a more rational procedure for the insanity defense, and a protest against abandonment of prosecution without apparent reason. Two other important changes are the right of the judge to comment on

the evidence and on the defendant's failure to testify. It is hoped that the State legislatures will seriously consider these improvements in judicial procedure, as stated by Mr. Herbert S. Hadley, Chairman of the Sub-committee.

Austria.—American observers are expressing their surprise at what they consider the entirely uncalled-for alarm of the Interallied Military Commission over Austria's alleged non-compliance with the disarmament clauses of the peace treaty. The Commission referred specifically to secret military organizations. These might cause some internal troubles to Austria herself, but from an international point of view are negligible. Americans in fact wonder whether the need of arousing a mild consternation just "to hold their jobs" has not been the main incentive underlying the Commission's report regarding the finding of huge stocks of arms, iron, copper, grain, oil and rubber available for war purposes. It is recognized that Austria has been one of the least objectionable of the European nations in the matter of disarmament. In fact the Government finds it hopelessly impossible to recruit even half the number of troops allowed to it, though its total may not exceed 35,000.

Various references have been made in this Review to the bitter fight being waged against Christian education in Austria and in particular to the cunning effort of the Socialists in this direction during Dr. Seipel's absence. More intimate details of this last event are given in the latest *Schönere Zukunft* of Vienna. The Christian Social Minister of Education, Schneider, had after long pleading, been persuaded to issue an educational program which in some manner, however inadequately, answered the Christian conceptions of education. The Socialists refused to accept it, though it had been imposed according to parliamentary methods. They demanded a purely Socialistic plan of education for Vienna and the large autonomous cities that might call for it. In consequence the Minister of Education and three Christian Social Representatives signed a document acceding to the Socialist demands. This called forth a protest from the Catholic population who understood very well the bitter "anti-clerical," i.e. anti-religious campaign, the Socialists had in mind by their program. Their outcry forced the retraction of the odious compromise and the consequent resignation of the Minister of Education and of the other Christian Social signatories, after Chancellor Ramek had refused to give his approbation to the document. It

must be remembered that in their anti-religious bigotry Austrian Socialists can best be compared with their Russian and Mexican comrades. The usual Socialist demonstrations in the streets and disgraceful disturbances in Parliament followed as a matter of course.

Belgium.—In efforts to save the country from the franc crisis a measure was introduced in the Chamber of Deputies practically conferring unlimited powers on the

**King
Albert
Dictator**

King. Though the passage of the bill was doubted on its presentation, the Socialist party at a caucus voted forty-eight to ten, with four abstentions, in its favor and insured its passage. Thus King Albert became Europe's first royal Dictator. Among the measures decreed to provide for the restoration of the franc the stock exchanges were ordered closed for several sessions each week, freight rates were increased ten to twenty per cent, the consumption of luxuries reduced, flour is to be made from eighty-two per cent of whole wheat and the export of coal, sugar and cereals is restricted. As a result of these and similar measures the selling price of the franc improved in one day from 230 to 202.

Canada.—The Cabinet of the new Conservative Government was announced and its members were sworn into office. They are: Prime Minister and Secretary for

**Conservative
Cabinet**

External Affairs, Arthur Meighen; Secretary of State, Sir George Perley; Minister of Finance, R. B. Bennett; Justice, E. L. Patenaude; National Defense, Hugh Guthrie; Customs, H. H. Stevens; Agriculture, S. F. Tolmie; Railways, W. A. Black; Postmaster-General, R. J. Manion; Trade and Commerce, J. D. Chaplin; Labor, George B. Jones; Public Works, E. B. Ryckman. Sir Henry Drayton, who will continue in the capacity of acting Premier while Mr. Meighen is conducting his campaign, enters the Government without portfolio as do also Donald Sutherland, H. D. Morand and John A. Macdonald. The portfolios of Marine and Fishing, Interior, Immigration and Colonization, Health, Soldiers Civil Re-establishment and Solicitor-General were not assigned. Meanwhile Mr. Patenaude is to be the acting Minister of Marine and Fisheries, Mr. Bennett of the Interior, Dr. Morand of Health and Soldiers Civil Re-establishment and Sir Henry Drayton of Immigration and Colonization.—Bishop Raymond Marie Rouleau of Valleyfield, Quebec, has been appointed Archbishop of the See of Quebec recently vacated by the death of Archbishop Roy. Bishop J. Alfred Langlois succeeds from the office of Auxiliary of Quebec to the See of Valleyfield.

Chile.—Tentative advances are again being made by Chile and Bolivia to reattempt an adjustment of the controversy between Chile and Peru over the Tacna-Arica territory. Bolivia plays an important

**Reattempt
Adjustment**

part in the dispute. One of the offers for an accord made by the United States was that Bolivia should receive a tract of land connect-

ing it with the Pacific, with Chile in possession of the district to the south and Peru of that on the north. A despatch from Santiago reports that Chile is preparing to sell Tacna-Arica to Bolivia and is determined permanently to settle the dispute through the agency of bankers loaning Bolivia a sufficient sum to compensate Chile and Peru. 1,000 Peruvians are said to have left Tacna-Arica for Lima, Peru.

Czechoslovakia.—Since the establishment of the new Republic in 1918 there existed a distinct cleavage of parties along racial lines. The Czech and Slovak parties

**The
Customs
Majority**

formed the Government groups, while the representatives of the national minorities, Germans and Magyars, constituted the Opposition in conjunction with the Communists who had merged their nationalities. A national Czechoslovakian majority was not possible without the Socialists. This fact was their mainstay whenever they wished to dictate to the country or to veto any measure. But recently the common economic necessities of the so-called bourgeois parties of all nationalities proved stronger than racial differences and the Socialists have in consequence been displaced from power. In both Houses of the National Assembly a bourgeois "Customs Majority," from which the German Nationalists alone held aloof, was formed. So it became possible to pass three greatly needed bills: the Agricultural Produce Customs bill, a bill providing increased salaries for the higher-grade State employes whom the Socialists had neglected, and a bill taking at least partial recognition of the needs of increased salary for the clergy of all denominations. Following upon the defeat of the Socialist-Communist Opposition the disorderliness of the latter was displayed in their street demonstrations and scenes of brutal violence enacted in the Lower House.—Two bills, increasing the taxes on alcohol and sugar, were passed, thus providing with the aid of a stricter economy in the budget the 700,000,000 crowns necessary to meet the increased salaries.

France.—With the franc falling to its lowest recorded value, Finance Minister Caillaux continued his efforts to save French currency and with it the present Cabinet.

**Debt
Agreements**

Since the Government had committed itself to put into operation the experts' plan as outlined last week, and since this is impossible without obtaining foreign credits, which in turn involves a settlement of the American debt accord, M. Caillaux strained every effort to wrest from the Chamber at least a modified ratification of the Mellon-Berenger agreement. For this purpose he went to England to ask further concessions from Mr. Churchill. The terms granted France in their new agreement adhere in principle to the former plan of payments, but they are so arranged as to amount to a moratorium. More important still are a guarantee clause which assures that England will be ready to reconsider the terms if France should be unable to pay because of default by Germany or other cause, and a transfer clause, to insure that French ex-

change will not be injured by the handing over of too large sums at one time. This victory strengthened Caillaux's hand before the Cabinet by providing a weapon to force a modified ratification of the Mellon-Berenger accord, with hope of securing concessions from the United States.

Two distinguished visitors were the guests of Paris on Bastille day, the Premier of Spain, Primo de Rivera, and the Sultan of Morocco, Muley Jousseff. They were welcomed by the President and officials of the Government but received with boos and hisses by the active Communist element. During their visit the accord between France and Spain, settling boundaries and the status of the military forces in the French and Spanish zones in Morocco, was signed by Rivera and Briand. A boundary commission will proceed with the work of delimiting the zones, while the question of military and naval vigilance along the seacoast of Morocco was settled by mutual agreement. Contrary to an earlier report Abd-el-Krim with his family has been banished to Reunion Island.

Great Britain.—Amid an almost unprecedented scene of disorder the Government's bill allowing an eight-hour day to be worked in the coal mines finally passed in the House of Lords. The long speeches and apparent obstruction methods of friends of the Laborites were resented by the Conservatives and on motion of Lord Salisbury, the Government leader, the Lord Chancellor, brushing aside protests, put the question on closure which was carried by forty-four votes to four. Almost simultaneously Mr. A. J. Cook, Secretary of the British Miners Association, addressed both Germany and Russia for assistance in the strike. The German miners were asked to stop coal exports and the Russian proletariat to continue their financial support. At least 200,000 tons of coal, Mr. Cook asserted, had been sent from the Reich to England. Discussing the new law he said:

There is no question of compromise either in the length of the work day or in wages. Even the employers admit that the pay of the English miners is small enough and its further reduction is admitted to be an impossibility. However never in history has a Government tried by parliamentary methods to lengthen the working day.

Subsequently Tass, the official Soviet news agency, announced that the Russian Central Council was sending to the British Miners Federation a contribution of 370,000 rubles. While Mr. Cook was addressing himself to Germany and Russia, at home the delegates conference of the National Union of Railway Men rejected a request by him to support the strike by refusing to handle imported coal.

Ireland.—The question of tariff reform has been bulking largely in the Irish press during the past few weeks. According to one of our correspondents, the issue of Protection, either selective or complete, and Free Trade is inevitably producing new political alignments, and the Dublin *Leader* has been insisting that "the

coming general election will be fought on Tariff Reform." Thus far, the Ministry as a whole has not declared its policy. The more influential Ministers seem to incline towards a low tariff; but there are some, such as Mr. J. J. Walsh, Minister for Posts, who advocate full protection and those who follow Mr. Hogan, Minister for Agriculture, in urging a selective Protection. The Labor and Farmer Parties are divided on the issue, as too, are the Republicans. A Tariff Commission Bill has been introduced in the Dail for the purpose of creating a committee of three Civil Servants who are to investigate the claims put forward by the industries for protection and to advise the Government on them.

The industrial situation has not notably bettered itself. The linen trade, in particular, is in a very serious condition; very few of the mills are on full time and the sales have been materially lessened by the competition of foreign firms who can supply cheaper goods. As a result unemployment continues to be a grave problem, and its relief is making heavy demands on the finances of the Government.—The struggle between Fundamentalist and Modernist has come to the front in Belfast. The discussion arose over the charge of some students of the Theological College of the Irish Presbyterian Church that Modernism and rationalism were being taught in the institution. After much discussion in the newspapers, the issue was brought before the General Assembly of the Presbyterian Church. A retired minister, in a widely spread pamphlet, brought the charge of heresy against certain professors of the College. The pamphlet was condemned by the Belfast Presbytery and later by the General Assembly. But it had very vigorous supporters among the Fundamentalists. As was to be expected, the full discussion of the controversy was postponed until the meeting next year.

Mexico.—At a meeting of prominent Catholic clergyman in Mexico City on July 11 a resolution was passed to suspend all religious services after August 1, 1926, the date on which the decree giving effect to the anti-religious provisions of the Constitution, will come into force. On refusing to register all priests will automatically be debarred from administering the Sacraments. The decree likewise forbids living in community. The grave effect of these enactments upon Catholics seems to point towards the whole country being placed under an interdict.—At a meeting of the Catholic Interests Committee of the Catholic Club in New York, Judge Talley charged that the photostat copies of what purported to be Archbishop Caruana's declaration to the Mexican immigration authorities contained forgeries. This decision was arrived at after a minute examination of the copies by two experts. The photostats had been furnished by Arturo Elias, Mexican Consul in New York who categorically denied the accusation.

Poland.—Great expectations are placed on the American Kammerrer Commission of economic experts, which immediately after its recent arrival set to work energetically. Full confidence is placed in the American experts who have been officially invited to disentangle the economic snarl. Other American agents are also active in the rebuilding of Poland. A contract has been signed by a New York firm to extend \$15,000,000 credit in return for contracts to install modern systems of sanitation in small Polish cities. About thirty American experts and hundreds of Polish laborers will be required to complete the work which is to embrace at the beginning about twelve Polish cities, but may in course of time extend to many more.

The political situation remains as problematic as it has been since the May revolution. The opposition to Pilsudski's dictatorship was stiffened by the open attack in the Sejm recorded last week. Premier Bartel, in seeking to carry out what he considered to be Marshal Pilsudski's wishes, was completely checkmated by the strong Left parties. The threat of a new revolution which subsequently appeared in Pilsudski newspapers was taken to indicate that the Dictator believed the Government he had created was attempting to leave him in the lurch. On July 14 the *Kurjer Poranny*, which supports Pilsudski, definitely stated that the Government had fallen into a trap in the Sejm and that the only solution might be a new revolution. This implied that the Marshal was ready to have a second resort to arms. At all events it was rumored that Premier Bartel must retire and that he would probably be succeeded by Professor Kuzharzewsky.

Portugal.—A peaceful *coup d'etat* on July 9 put an end to General da Costa's Dictatorship and completed the fifth revolution in the Government in twelve months and twenty-sixth since King Manuel was overthrown. Da Costa's apparent want of power to carry out the reforms he promised was stated as being at the bottom of the general dissatisfaction that enabled the change to be effected. The new Government issued a proclamation stating that it assumed power with the support of the army and navy and "in the anxious hour when the national prestige was being lowered." It further announced that it would transform the regime hitherto controlled by a single political party into one where all Portugese might live freely.

Portugal has been in a state of intermittent convulsion ever since King Carlos was assassinated in 1908 and King Manuel entered upon his short reign. The latter was deposed and exiled in 1910. Up to that time Portugal was an hereditary and constitutional monarchy but the revolution substituted a Republic in

its place. On June 19, 1911, a decree of the new Constitutional Assembly terminated the monarchy and declared the House of Braganza abolished forever from Portugal. Two attempts were subsequently made by the army to bring Manuel back, but both were frustrated. Since then dissatisfied politicians have spasmodically promoted insurrections for their own ends. In 1925 there were two revolts. The one in April was a military affair easily suppressed. Another in July was more serious. On February 4 of the present year another abortive outbreak took place. Finally last month came da Costa's proclamation at Braga, his gaining possession of Lisbon when he forced the President to resign, and his formation of a new Government. Three ministries succeeded each other in as many days and when a triumvirate consisting of himself, General Cabecadas and Commandant Ochoa failed he proclaimed himself Dictator. It was from that position that he was just ousted. The occasion was the dismissal of General Carmona from the Foreign Office along with two of the other Ministers, Major Ochoa and Dr. Antonio Claro, and the removal of several foreign representatives. In sympathy with them most of the other Cabinet members resigned. Carmona was offered the ambassadorship to the Holy See, but declined. Two days later he turned the tables against his former chief and friend by bringing about the *coup d'etat*, arresting the Dictator, assuming the office of Prime Minister and forming a Cabinet. Though da Costa was proffered liberty he preferred to consider himself a prisoner and was put upon a warship apparently bound for the Azores.

Readers of AMERICA will recall that the establishment of the Republic introduced violent legislation adverse to religion and the Catholic Church. All ecclesiastical property was confiscated and efforts were made to de-Christianize the nation. Religious Orders were forbidden to function; papal decrees might not be promulgated without the approval of the Government and finally in 1913 the Vatican embassy was suppressed. Relations were restored in 1919 but the anti-religious edicts were not repealed. While it is hard to foresee whether the new Government will restore religious freedom to the country there have been evidences recently of a more generous attitude toward the Church.

Next week Enid Dinnis in "Rationalizing the Saints" will sound a warning against going too far in the direction of making the saints "men and women like us."

"This Is Jubilee Year," by Thomas F. Maher, is a timely reminder of a fact somewhat obscured by the Eucharistic Congress.

Other features are "The Christian Democrats of Lithuania," by Joseph B. Koncevicius, and "The Summer Theater," by Elizabeth Jordan.

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Not Ceremony but Union

A RECENT issue of the London *Tablet* quotes Cardinal Bonzano as expressing his deep gratitude to Almighty God that the extensive plans formed by the Catholics of the United States, in particular, by the Catholics of Chicago, had been so singularly blessed. In an earlier account the *Tablet's* correspondent had noted that despite the vast crowds "there was no breakdown or unpleasantness," save on one occasion when "the fervor" of the assembled worshippers led them for a few moments to press too closely around the altar. But the *Tablet* never shared the fear, expressed more or less openly by some Catholic journals on the Continent and elsewhere, that the outstanding feature of the Congress would be mere "bigness," and that overemphasis upon external rites and ceremonies would tend to obscure the real purpose of this marvelous international gathering.

Those who know the American Catholic must have smiled at that fear. If any danger was to be feared, it was that not enough emphasis would be placed upon the closest adherence to all that is required by the ceremonial proper to the occasion. In keeping with their fellow-citizens, Catholics in the United States attach little importance, too little at times, to the "externals" of civic and religious celebrations. But here the all-embracing care of the illustrious Cardinal Archbishop of Chicago, removed all apprehension, and the true Catholic spirit of the Catholics of Chicago provided for Our Eucharistic Lord a tribute of magnificence and splendor never paid to any earthly sovereign. Nothing was too costly, nothing too beautiful, for Him. So jealous were they of this privilege that from the outset they refused all aid from their non-Catholic fellow citizens and even from Catholics in other dioceses. The greeting to Christ the King was to be given in Chicago, and whatever expense might be necessary they claimed the right to bear.

If they provided a "Cardinal's Express," a train painted new from the shops, it was because honor should be paid to the Legate of the Vicar of Christ, but they fairly outdid their well-known generosity when there was question of procuring silver or gold or precious stuffs to be employed on or near the Altar on which reposed the true and very Body of Jesus Christ.

Yet all that was "external," however glorious it might be, the Catholics at Chicago rated at its proper worth. They met their Lord with a King's welcome, but they knew that the greeting dearest to Him was that they receive Him in Holy Communion. God alone knows how many souls were won and won forever to Our Eucharistic Saviour on the Saturday before the opening of the Congress when thousands of priests sat from morning until night in the tribunal of penance, and on Sunday morning distributed Holy Communion to more than one million of the Faithful. The miracles of grace there wrought are, for the most part, the secret of the King. But even now tales are told of men who had gone to Chicago, not for the Congress but on business trips, and there were caught in the great outpourings of grace from the Heart of Our Eucharistic Saviour, and brought back to Him after many years of wandering.

In these victories of grace, in the renewal of devotion to the Most Blessed Eucharist, and in the wonderful demonstration of Faith which has made an impression upon millions of non-Catholics which they will never forget, American Catholics find the real fruits of the Congress. For it has never been our custom to rate the importance of ecclesiastical celebrations by processions and similar ceremonies. Our test has always been, and, please God, will ever remain unchanged, "How many were brought to the Sacraments?" With the Church we value ceremony highly, but union with Christ more highly.

Hawthorne's Daughter

ON a bright afternoon in June, 1853, Sophia Peabody Hawthorne turned to indite a letter to her "Dearest Mother" which she would presently sign "Sophiechen." It was a long epistle, as was the fashion in those days, treating of many topics, domestic and literary, but all would turn upon her beloved husband and her children. "God never knit my soul with my husband's soul for such a paltry moment as this human life," she writes. "My children do not thrill my heartstrings with less than an eternal melody. We know that God cannot trifle!"

Do daughters so write their mothers in these curt days, and is the center of their existence home, husband and children, from whose love they learn of a love that is higher and truer because it is Divine? Una and Julian "are wandering around," as Sophia writes. "Rosebud is asleep."

I could not help smiling to read in your letter that you would have a rug spread for her. I should as soon think of keeping an untamed bird on a rug as baby. I assure you that since she has had the use of her feet *she does not pause in the race of life.*

Rose Hawthorne, youngest child of Nathaniel Hawthorne, never paused in the race of life. Death came

suddenly and stopped the hurrying feet on July 9, as she labored in the hospital which she had founded for the care of incurable cancer patients.

In Rose Hawthorne, known in religion as Mother Mary Alphonsa, as in her distinguished father, there was a haunting sense of sin, of wretchedness and of misery which would not let her rest. She could not pause; she must hurry; there was much to be done; there were few to see and to help. Happier than her father whose soul could never escape from the shackles of Puritanism, she found a home in the Catholic Church. There she learned the remedy for sin in prayer and the Sacraments, and the place and purpose of suffering in "the paltry moment" which we call life. On the death of her husband, George Parsons Lathrop, she prepared herself to work among the poor, and in 1898 founded a Religious Congregation, affiliated with the Dominican Sisters of the Congregation of St. Rose of Lima, to which she gave the name of the Servants of Relief for Incurable Cancer. For the reception of patients she had two rules; the applicant must be incurably ill, and therefore unable to gain admittance into the general hospital, and next, he must be destitute. To the alleviation of these sorely distressing cases, Mother Mary Alphonsa devoted the last twenty-eight years of her life.

Her hospitals conducted by her religious children will be her enduring monument. May she rest in peace.

Honesty in Elections

THE right note has been struck by Governor Pinchot of Pennsylvania who realizes that the Reed investigation of the senatorial primaries has put his State in a most unenviable position. In a public communication issued on July 13, he asks for legislation which will prevent a repetition of these "frauds perpetrated to win elections."

Some such legislation is needed. In the Newberry case, it is true, the Supreme Court held that Congress is without power to enact laws governing primaries. While this ruling does not divest either branch of Congress of its constitutional right to pass on the qualification of its members, it does stress the duty of the respective States to guard the honesty of their elections. Congress can expel a member should it believe him devoid of the qualities required in its members, but we shall be in a sorry condition if we continue to allow unfit candidates to win elections by fair means or foul, trusting Congress to unseat them. It is infinitely better to prevent an evil than to hope that an evil permitted will somewhere sometime be corrected.

It must be confessed, however, that the precise lines which remedial legislation should follow are not clear. The late William J. Bryan at one time proposed that all publicity work in elections should be controlled by the State and not by the respective candidates. Perhaps something could be made of this plan. Much of the money expended in the Pennsylvania elections was used to pay "watchers" at the polls, but it is not at all probable that the great State of Pennsylvania is unable to maintain

the honesty of its elections without such aid. Publicity is a legitimate need for candidates, and perhaps "watchers" are required, but it is perfectly clear that under these two heads of expenditure the rawest kind of dishonesty may lurk. Perhaps the real remedy is suggested by Governor Pinchot when he writes that "the people of Pennsylvania ought to be made to realize the injury done them by the combined purchase and theft of elections." Action by the legislature will probably help to awaken their sense of fairness and civic honesty, and to this extent is to be commended. But the problem will not be completely solved until we adopt means of instilling into the younger generation the conviction that even in politics honesty is the only policy that a decent man can adopt. The law may meet an emergency but only religion and education can gradually eliminate the malign conditions which cause the emergency.

Breaking the Teapot Dome

THE Cheyenne chapter of the Teapot Dome romance closed nearly a year ago with the picture of the Federal Government wildly calling for witnesses who could not be found. Subpoenas were as plentiful as Falstaff's reasons, and about as useful. One of the missing witnesses had departed for Africa, it seemed, to hunt elephants and tigers, but as his former haunts knew him shortly after the trial lapsed, he must have returned in an aeroplane. Two other witnesses discovered that their health required the soothing clime of Southern France. They recovered long enough, however, to resist pleadings in the French courts whereby the American Government cruelly sought from these invalids affidavits touching upon some of their business transactions. They won their case, but promptly collapsed under the strain, and are still in France. Thus the Cheyenne chapter ended with open defiance of the Federal courts. The Government's argument fell to pieces because the men whose financial operations were under discussion could not be found.

The misdeeds of such malefactors in high financial place, to paraphrase a favorite text of Roosevelt, do infinitely more than a thousand Bolshevik agencies to bring into contempt the law, the courts, and the very idea of submission to rightful authority. For many years the idea that our courts are organized to favor the rich and to punish the poor has been so common that many Americans, particularly among the working-classes, are firmly convinced of its truth. It certainly is not true, but when rich men can calmly walk out of a court-room and thumb their noses at any official who endeavors by lawful means to bring them back, whoever undertakes to defend the processes of justice in this country has a task which the judicious will not envy him.

In a thoughtful editorial the New York *World* calls attention to a statute passed by the present Congress which may enable the Government to deal in summary fashion with these enemies of law and order. When subpoenas issued by a Federal court and served by an American consul abroad are not obeyed, the persons

concerned may be cited for contempt and fined in sums up to \$100,000. To many wealthy men of the capitalist class that may not seem a great sum, but unless they return to pay it and give testimony, they must spend their lives abroad. They have their choice between banishment and obedience to the law.

It is a pity that a law of this nature must be passed. Obviously, it is open to abuse, yet if applied to any angle of the Teapot Dome case there is small danger of abuse.

A Catholic Institute of History

NO more charming volume has issued from the pen of Dr. Peter Guilday, which illuminates whatever it touches, than his "John Gilmary Shea," a recent contribution to the *Records and Studies* of the United States Catholic Historical Society, Vol. xvii, July, 1926. The charm, however, arises from the skill of the author. The story itself is one of the saddest ever told. But it is well that it has been told. It ought to arouse American Catholics to repair, as far as may now be possible, the negligence of the past, and to take means to insure that in future no Catholic scholar shall be hampered as Shea was throughout his whole life.

Few men have approached Shea in his genius for historical research, writes Dr. Guilday, or in his ability to bring to light scattered sources of our history. Yet to the end this great and good man was forced to eat the bitter bread of poverty. Months and even years that might have been devoted to the study of archives which have now been wholly destroyed by ignorant or vandal hands, were spent in striving for "a pittance that was barely enough to keep body and soul together." On the publication of the first volume of his history of the Catholic Church in the United States, he found that it had brought him a debt of more than \$1,500. The prominence given him by the work prompted religious bigotry, and the sickly delicate scholar, then in his sixty-fourth year, was deprived of the editorial position which he held with a secular weekly journal. It is pathetic to read the letter written by him in the following year (1889) to Archbishop Corrigan, asking if there were any position open in the chancery office, in Calvary Cemetery, or in any of the institutions. "I should be only too grateful to Your Grace for enabling me to obtain it."

Happily, provision was made by which the venerable scholar was able to go on with his studies in the history of the Church in the United States. But the student who today realizes what Shea did and what his unfettered genius might have accomplished, cannot think of those years devoted to hack work without bitterness. There was a great work at hand which only Shea could do, and he was not allowed to do it. Twice he had been forced to sell his very library "to preserve intact from the outside world," writes Dr. Guilday, "the secret of the grinding poverty that encompassed him," and on his deathbed, Georgetown University purchased his great collection of 30,000 books and documents by "a generous arrangement that helped him to face death more easily."

The past cannot be undone, but foresight can prevent

a repetition of the errors of the past. As Shea himself recognized, there is a vast field of history which has as yet hardly been touched. If the Church is to take her merited place in the life of this country, Catholic scholars must enter that field; indeed, they alone can work it properly. But the lot of the historian today is hardly more inviting than when Shea "toiled for a pittance." We cripple him when we ask him to toil in the fetters of want. Can we not make provision for an Institute for Historical Studies at the Catholic University, with an endowment to support research workers, publish their findings, and by degrees train a group of scholars dedicated to the history of the Church in this country?

Doubtless similar proposals have been made, only to be forgotten. But there is enough money among American Catholics to establish this foundation, and we believe that they will do so if the project is brought and kept before their attention. There is hardly a greater need in the Catholic academic world today. We have made notable progress in literature and science, but with the exceptions of works by Dr. Guilday, Father Thomas Hughes, S.J., Dr. Zwierlein, and a few others, we have little to offer in history. It is to be hoped that the story of John Gilmary Shea will quicken us into a realization that we American Catholics can and must come to the aid of historical research. Let us have an endowed Catholic Institute for Historical Studies.

The A. F. of L. and Mexico

THE American Federation of Labor is again blowing hot and cold. In Mexico, at our borders, the Federation, as Mr. David Goldstein has shown in the pages of this Review, has no rooted antipathy to Bolshevism. Indeed the two have struck a compact. But in Russia, five thousand miles away, Bolshevism is an aberration to be sternly denounced. The Federation's most recent denunciation is dated July 9.

Why this inconsistency? As the *Wall Street Journal*, a publication which is able to distinguish a hawk from a handsaw, observes, it ought to be understood by Americans that what is happening in Mexico is not a battle between the Mexican Government on one side and Catholics on the other. It is a question which concerns "the whole United States, and is, therefore, an American question." We refused to recognize Russia, comments the editor, because we could not put the stamp of our approval upon the doctrines of Bolshevism. But Mexico too is hostile to our institutions, and friendly to the principles of the Bolsheviks. Both Mexico and Russia are systematically striving to destroy the very principles of freedom upon which this Government rests. "Self-protection demands that we do not encourage the spread of Mexican doctrines in our own country."

It is possible that mention of the name of Wall Street to the Federation officials may not have a soothing effect. Still, as the poet says, it is permissible to learn even from an enemy. In this sense we commend the *Wall Street Journal* editorial to the calm consideration of the Executive Council of the American Federation of Labor.

What They Don't Know

G. K. CHESTERTON

THE first thing that they don't know is themselves. When I say "they" I mean a mass of contemporary critics, in England, practically all Protestant, though including many Protestants who no longer believe in Protestantism. When I say "themselves" I mean their own story, the meaning of their own name, the definition of their own nature, what they are and where they are and how they came to be there.

The modern critic of Catholicism is like a man wandering in a strange city when he has lost his memory. There is much that we may tell him about the city, much that he does not know and may not even wish to know. But the first thing we have to tell him is who he is.

It is true, as may be noted later, that he is ignorant of Catholic history or it would be equally true to say almost entirely ignorant of European history. The Church has been accused of hiding the Bible; but had it been true, it would have been a less astonishing achievement than that of the Reformation, which succeeded in hiding everything else. It would be an easier task in any case to conceal from Western people a particular collection of Eastern chronicles; but the Protestant succeeded in concealing from them their own chronicles.

For instance, I found myself lately in an old Gothic church dedicated to St. Giles, as are a thousand things in this island from the great cathedral used by Calvinists in Edinburgh, to the little English village a mile or two from my own door. In the church there were numberless carvings and colored windows representing scenes from the Old Testament. I am sure the people who went to that church in medieval times had much more general notion of who Abraham was, or who David was, than the people who go there now have of who St. Giles was. Yet the name of Abraham was translated from strange Semitic tongues talked in a remote antiquity at the ends of the earth. And the name of St. Giles is plastered all over our own maps and towns and streets.

There is surely some reason for it being everywhere in England. But stop any man hurrying down any of those streets, and you will find that he has not the faintest notion who St. Giles was and has never thought of asking. For he has been robbed, not of Hebrew history, but of his own history; and even of his own historical curiosity.

In this also it is important to remember that the criticism applies quite as much to that curious modern type, who is still a Protestant, and no longer a Christian. He may lose Protestant knowledge, what used to be called the promotion of Christian knowledge; the knowledge of the Bible; the knowledge of the scheme of salvation; the knowledge of the Calvinist or Evangelical theology. But he retains the Protestant ignorance, that more precious possession.

The enlightened Agnostic may have forgotten all about Abraham, but he has not learnt any more about St. Giles. In the great art of skipping a thousand years of human history, the scientific thinker can rival the most dogmatic sectarian. The freethinker is every bit as carefully protected from any knowledge of Christian history, as if he were the most edifying promoter of Christian knowledge.

To take another example: one of the pivots of all history, especially Western history, without which we cannot explain even the existence of Western civilization, is the affair of the Iconoclasts. It is hardly too much to say that the Pope made that civilization by calling up the West to defend creative imagery and the crafts against that fanatical theology of Iconoclasm which was like the warning shadow of Islam. Yet when Bradlaugh, that very Protestant atheist, wanted a title he called himself "Iconoclast." That is, he named himself after a number of particularly grim and dogmatic theological enthusiasts who had tried to force the letter of Hebrew Scripture on the world to the destruction of all art and beauty.

If the famous Secularist had understood what really happened, and how the secular power stood for gloomy religious despotism and the ecclesiastical power stood for liberty and culture, he could not have made head or tail of it; it would have turned all his Protestant prejudices topsy-turvy.

It is therefore broadly true that all those of this Protestant tradition, whether progressive or conservative, suffer from an enormous gap in their education, in the mere fact of not seeing medieval movements and crises and characters on anything like the scale of their real importance. But before we come to deal fully with that, there is the simpler but more surprising fact that comes first of all.

It is not that the Protestant is ignorant of Catholic history; it is that the Protestant is even more ignorant of Protestant history. He is even more ignorant of his own history, not only (in the sense already noted) of the history of his fathers under the old system; but even of the history of his own new system. Little as he knows of the Saint who presides over his parish church, he often knows quite as little about the secretary who founded his particular chapel. By this time he often knows even less of why it was founded.

We may safely say, on the whole, that what it was founded for was the very opposite of what it is used for. It was established because theological truth is all that matters, and it is often used to prove that theological truth does not matter at all. It was established on the ground that no man must remain where he is if the Church is in error. It is excused on the ground

that every man may as well remain where he is, as everybody has the same amount of truth. It was set up as a truth by those who doubted all tradition. It is kept up as a tradition by those who doubt all truth.

But the case is even queerer than that of the brick conventicle or tin chapel. It is not merely that the Sandemanians are already rather vague about Sandeman and the Brownists, but little inclined to pass an examination about Brown. It is true not only of the small heresiarchs whose names are now seldom heard. It is equally true of the great heresiarchs whose names are still perpetually beaten like big drums.

It is not only true that Muggletonians have wandered rather a long way from Muggleton. It is equally true that Lutherans have almost lost sight of Luther. Men still use his name as one to conjure with; but the conjuring trick consists in causing everything he valued to vanish and everything he detested to take its place.

A little while ago Mr. James Douglas, a critic of great culture and capacity, proclaimed almost with passion that he was a Protestant and that he was loyal to Luther. But he was not loyal to Lutheranism, for the simple reason that he did not know what it was. The occasion was one on which he indignantly denounced a speech of mine, in which I had used as a historical parable Goldsmith's poem which ends "The dog it was that died." Mr. Douglas headed his invective in huge letters, "Protestant Dogs!" implying that I am in the habit of using this form of address as a substitute for the more colorless convention of "Ladies and Gentlemen." If I had referred to Gray's cat instead of Goldsmith's dog, doubtless he would have represented me as calling all the ladies Protestant cats. It is dangerous to deal in fables with Mr. Douglas and the disputant will do well to respect his sensibility and avoid the animal imagery of Æsop and La Fontaine.

Another amusing element in the case was the fact that he wound up the discussion with a hasty line, quoting my statements that some parts of my creed depended on authority, and saying that this was his case. It is indeed his case in a truer sense than he meant it. It is every human being's case, even in ordinary secular affairs. I presume Mr. Douglas believes in most of the trains in the time table on the authority of Bradshaw. Otherwise he is committed to the somewhat weird and wandering life of travelling by all the trains first to see if they are safe to travel by; and making sure that he really comes to the end of his journey before he ventures to begin it.

But what was more immediately important* was that he declared his ecstatic approval of what Luther did; and obviously had not the very haziest notion of what Luther said.

There are several ways in which we might sum up what Luther really did say. Perhaps as historical a method as any would be to say this: most people are now acquainted with the great medieval tragedy of

Everyman, which was written at the end of the fifteenth century, well in sight of the time when Luther appeared. It was thus a sort of last word of the Catholic Middle Ages. It consists, as everyone knows, of a vivid presentation of the way in which all earthly props fall away one by one from a man in the hour of death. It is profoundly moving; but if there is one point in it that moves the best mind of our time to sympathy, it is this: that of those broken props one alone remains to the last, as having something in it of more than mortal value; and that is Good Deeds, the victories of the man's own good will, the charity he has shown his fellows. That remains as a sort of sacred crutch supporting the corpse, the only earthly thing that can serve as a pilgrim staff in the land beyond the grave.

What Luther did, definitely and distinctly, was to break that crutch, to knock away that last prop of help and hope; so that the figure seen standing in the door of death wavers and falls wholly prostrate.

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A Chinese Student Goes Tramping

ARTHUR A. YOUNG

LAST summer with one of my friends I tramped through America's wheatfields, more out of curiosity than for anything else. It shocked farmers to see a yellow-faced Chinaman dressed in shabby hiking togs hitting the dusty trail and actually competing with Yankees in the fascinating game of "lifts."

I rode the rods, slept in a barn that crashed during a night's thunderstorm, won rides from bootleggers, and did chores for board and lodging at a tramps' "hangout" in a big city. Such experiences, I was told, were useful for sociological studies.

But none impressed me as deeply as what I observed when I pushed through a border town of Kansas, then headquarters for one of Uncle Sam's training camps. Here was the pick of the nation imbibing military lore—the tools of imperialism brought to the very door of Main Street. America was living up to its widely advertised military slogan that the best way to prevent war was to prepare for it.

I saw a group of youngsters playing by the roadside, and, pointing to the marching khakis in the distance, asked nonchalantly: "Say, fellers, what's all the rumpus about?"

"Preparing to lick the Japs," the boys replied.

That answer, coming spontaneously from a group of farm lads tucked smugly in the mighty bosom of America's wheatbelt, startled me. So even the American youth in the backwoods of Kansas, I said to myself, were developing an ardor for war.

Evidently, it seemed to me, there was a tinge of truth in what the pacifists were saying. Uncle Sam's patriotic press was not working in vain, for here was surprising evidence that its teachings had penetrated the hinterland of the Mid West where farm boys and farm girls nursed a hatred for the Japs whom I doubt they have ever seen,

except in sensation-seeking cartoons or in manufactured photographs.

Similar conditions prevailed in other sections of the Mid West through which I tramped. Several farmers with whom I talked agreed that the Japs had no business in the States, nor the Chinks, nor the Reds. There was no attempt at distinguishing the good from the bad. All should "get out of here," they said.

As I dusted my shoes and headed for the next Kansas town, my mind switched back to my ancestors and I wondered whether the Chinese boys in the Yangtze Valley would have made a similar reply had the situation been reversed.

Does the Chinese press reach China's millions? Do the anti-foreign editorials of Chinese newspapers soak and ferment into the hard heads of the Chinese masses and make them hate missionaries and cry, "Down with all white men?" Is the propaganda of China's patriotic organizations effective enough to instil into the minds of young China the sentiment: "China for the Chinese" and "Asia for the Asiatics"?

Disregarding the wisdom of the policy which such questions implied, I had to turn to my own life for an answer. I was born of Chinese parents in a little inland town in the most southerly of the West Indian islands that dot the blue Caribbean.

I could picture the West Indian hamlet nestling among the green hills and tropical rivers of one of the bluest of the Caribbean pearls, miles away from what Americans would term a real city. The natives were Indians with a score or so of British overseers who bossed them on the cocoa plantations.

A handful of Chinese with the migrating urge found domicile in this British-owned island. One could hardly think of a more secluded outpost of civilization for propaganda to invade. Yet "propaganda" and Chinese at that, has entered therein, and, I, perhaps, was one of its first victims.

Born under John Bull's flag, I sang: "God Save the King," and "Britannia Rules the Waves" in my youthful days till every fiber of my soul vibrated with their bravado. I still thrill to the tune of "Britannia Rules the Waves." I led many a patriotic British parade during my school days.

I was a Britisher through and through, and though Chinese blood flowed in my veins, the kingdom of Confucius was to me in those days as distant as the planet Mars. I little relished the high pitch of Chinese in my ears, and many were the flings I aimed at the golden traditions that were transplanted from the old land to my West Indian home with the puerile gusto that only loving Oriental parents would tolerate from their eldest son.

Two papers were published daily. British in type, they sowed seeds of Empire idealism so fecund that no citizen had the chance of hearing of Britain's robberies, so well advertised outside the Commonwealth through the wartime slogans of "Self-determination" and "Make the World Safe for Democracy." Britain's deeds in China were, of course, a closed book.

One day, however, a stray volume of the Chinese *Students' Monthly* fell into my lap. How it happened I cannot recall, for that was over eight years ago. I perused it with consuming interest. It surprised me to see my countrymen from the primal soil across the Pacific wielding so dexterously the Westerner's literary tools. Shades of Addison, Burke, Macaulay, and Junius, who were then my literary troves, came back to me, and I nursed a secret hope that one day I would have my name within the covers of that *Monthly*. I succeeded.

The copy tingled with the pulse of youthful China. There were lucid expositions on Chinese questions; some detailing in review the highlights of China's past history and others ringing with the appeal of the infant Republic. There were filtrations from the Chinese Periclean age, the Tang dynasty, noted for its music and sculpture, painting and applied art, at a time when Europeans were yet dressed in skins and whacking one another with ugly clubs.

Here was something new. I caught its spirit and was pooled in its sympathy. A year's subscription to this liberating stimulus furnished a fresh note to my thinking, and, unconsciously, I rallied to the five-colored banner.

That was how I was weaned from my tropical ease in a West Indian drug emporium and whisked to that land of liberty which was supplying the inspiration for what the Chinese students were doing. Here I met them by the hundred, pulsing with the lore and tradition of Cathay, proud of her history, and prouder still to be Chinese.

"We have come West," they said, "to learn the arts of the West so as better to cope with the West in its invasion of the East. We do not think our people backward. How can we—when ours is the only nation that can claim an unbroken civilization through the centuries. We shall be heard from in the future!"

Optimists to the very soul, they have painted for me a new picture of China, one I had never seen before—not a China seeded with discord but a China seeped with ideas, not a China blown over with banditry but one blooming with pagodas, progress, patriots. I was taught to appreciate China's treasures, to understand her people, and to feel my heart beat in unison with the teeming millions across the sea.

Is this propaganda, patriotism, or a new sense of the awakened China? I do not know. I prefer to think of a greater China in the making. Not a Chinese student whom I met during my studies on four American campuses has failed to impress upon me the fact that China was the field for our future labor. Each contact strengthened this conviction.

"What are you going to do after you've nailed your degree?" asks almost every Chinese student. When I reply that I plan to return to China to lift my feeble voice and feebler hand in the tasks over there, a gleam of hidden joy sparkles in his eyes.

Once I told a Chinese student that since influence was the key to positions in China—which is a fact—I doubted the wisdom of my going there. He instantly replied by giving me the names of several persons to whom I should

write. Several months later I got a letter from the biggest publishing house in the Orient offering a position.

Nothing is so revealing as a Chinese friendship. I have a habit of "going broke" during the middle of semesters. No request for a loan from a Chinese friend ever went unheeded. One such chap has stood my attacks unflinchingly through three winters. He still has the endurance to claim me as his friend.

It is the same among the humbler, and greatly misunderstood, Chinese in this country. The first time I took my laundry to Wing Lee on a college campus he invited me to dinner, and what a glorious Thanksgiving dinner I had! In one university town the chop suey proprietor asked me to eat with him every other day. It may be brothers under the same skin, but that is the way of the Chinese wherever I have found them.

The power of the student movement! Last summer I attended the Chinese Students' Conference at Lafayette, Ind. How the boys urged a deeper nationalism for China! Photographs of students shot in the Shanghai outbreaks were exhibited. Boys just from China told the unvarnished truth of the incidents. Was I impressed?

My transition from a lukewarm and foreign-impreg-

nated Chinese to a "true" son of Confucius was wrought through the contagion of the Chinese students, the dominating element in new China today. They are, without doubt, a mighty force in rousing the Chinese to a recovery of their just rights.

Just recently I got a letter from the West Indies. "We celebrated our Republic's birthday a couple of weeks ago," the letter read, "and the few young Chinese here evinced a tremendous interest by turning out *en masse*. We plan to establish a library on China. It's different now from when you were here. China is the chief topic of conversation in our group, and everybody is saying that he wants to go there."

Chinese are scattered all over the globe. They are waking up to the injustices to which their fatherland has been subjected for ages. They are looking forward to the day when they will return to their native heath to help China win back her independence and preserve her just rights.

Much of the credit for this awakened opinion among Chinese dispersed over the earth is due to the work of the Chinese students. They will write a full page in China's modern history.

Criminals, Psychologists and Suggestion

JAMES J. WALSH, M.D., PH.D.

A RATHER well known psychiatrist, an ardent follower of Freud and a translator of a number of Freud's books into English, declared not long since in an interview with a reporter from a prominent New York paper that the newspaper stories of crime represented a safety valve for the feelings and impulses of a great many people. He did not hesitate to declare that without the opportunity to read these stories of crime and so to find an escape for their criminal tendencies in a harmless fashion, there would be ever so much more crime than there is. Of course this was grist to the newspaper mill and so it was accepted and played up as representing a thoroughly scientific explanation. But much more than this, it was taken as a very definite justification of the printing of stories of crime in all their detail in the daily papers.

Here is a striking example of the sort of psychology that is indulged in with regard to the criminal and the crime wave of the present day. Almost anybody is ready to present a theory of his own to explain the criminal and criminality, and one theory is as good as another. The latest one that comes along attracts attention for the moment and then sinks into more or less innocuous desuetude. In the meantime the criminals are nothing loath to be the subject of explanations of various kinds, and indeed they are highly delighted to find that a good many people are prone to think of them as not quite responsible for their actions and of being in reality the pitiable victims of

natural impulses which they cannot resist, or at least which would be so difficult to resist that human nature cannot be expected under present circumstances to be able to set up such energetic repression as would surely be necessary.

Psychologists who have no axe to grind in the shape of an elusive theory of human conduct, meant to be applied, as hypnotism was in the time of that delusion, for the cure of various functional diseases, are agreed that so far from repression causing crime or leading up to it in any way, it has exactly the opposite effect. They are definitely decided that familiarity with crime and constant association of mind with it, leads to the commission of it in a great many cases. Pope's expressions with regard to vice as a monster of such frightful mien that to be hated needs but to be seen, was followed by that other couplet "but seen too oft, familiar with its face, we first endure, then pity, then embrace."

The demonstration that this is so is to be seen at the present day. There never was a time when crimes were reported so completely and when there were so many readers of them, and yet it is pretty generally agreed that there never was a time when there was so much crime. This particularly applies to the young who are the readers of the sensational newspapers which make a point of furnishing all the details of the various crimes that are committed. In this it is very much the same as Professor Foerster of the University of Zurich suggested with regard to sex repression and the functional nervous diseases.

The Freudian explanation is that sex repression leads to functional nervous affections of various kinds, but as Professor Foerster pointed out there never was a time when there was so little sex repression as now and yet there never was a time when there were so many patients suffering from the various nervous affections.

Unfortunately a whole series of suggestions are being made to criminals inducing them to believe that they cannot avoid acting out their criminal tendencies. This takes away their morale, lessens the activity of their wills, and makes it extremely difficult for them to brace up and follow any good suggestions that may come to them. We are suffering more from the crime wave in this country than in any other country, though something of it is noted everywhere. Our young folks in particular are committing the serious crimes. In most of the prisons throughout the country the long term prisoners are comparative youths. The majority of them are between the ages of twenty and twenty-five, with a number of them under twenty and only a comparatively small number of them over thirty. It is at these ages particularly that men are susceptible to suggestion, are readiest to feel that they are not quite responsible for their actions, and are quite willing to accept the world's pity that they are the victims of their own natures and of the unfortunate set of conditions into which they were born.

This is undoubtedly one factor and a very important one in the crime wave of today. Young folks are encouraged in the idea that taking the pains and trouble to repress their tendencies can scarcely be expected of them since so many presumably wise men are ready to say that they can scarcely help acting out their impulses. Just after the War particularly a number of men, supposed to be deeply learned in psychology, declared that more than half of the inmates of prisons in this country were imbeciles or feeble-minded to such a degree that they did not understand the nature of the acts which they committed and instead of being punished for them should be cared for by the State, and perhaps thus brought into a condition where there might be some question of acting more or less normally. What they needed was not punishment but education, and education was the solution of the problem of crime. Some men actually went so far as to say that anyone who committed a crime was a fool and was not to be considered as quite normal. Unfortunately judges in certain places came to believe that these declarations of psychologists represented the modern scientific psychological conclusions with regard to criminality, and they were quite ready to express an opinion that the criminal was not responsible in any ordinary sense of the word but indulged his criminality because he knew no better.

Mental tests were supposed to support these views. It was declared very emphatically that their application to the criminal population showed that the great majority of the criminals were of the mental age of children and that they could not be expected to grow up intellectually. Therefore, it was concluded, they must be treated as children rather than grown-ups in this matter of the commission of crime. Various court experts in psychiatry sup-

ported this view and not a few prominent university professors of psychology favored it until it seemed as though this must be the attitude of mind that anyone acquainted with modern scientific advance was perforce compelled to take.

A great change, however, has come over the minds of psychologists in the last few years. There has been a very strong reaction against this exaggerated opinion of feeble-mindedness as accounting for the criminal. Men like Mr. Thomas Mott Osborne, after a large amount of personal intimacy with the criminal, were ready to declare that it was an entirely mistaken idea to hold that prisoners in our jails were lacking in intelligence to such a degree that they could not help the commission of crime. He did not hesitate to say to physicians assembled in the Academy of Medicine in New York that perhaps one in six or seven of the criminals in the prisons was of such a mental condition that he should be in another institution rather than a prison, but the remaining six-sevenths of the prison population were just men and women like the rest of us. They had gone wrong and they needed our help to enable them to go right, but sentimental pity of them and finding excuses for their criminality and supposed feeble-mindedness would surely do an immense amount of harm. Already, he declared, such ideas were working serious detriment to prisoners and making the reform of the criminals ever so much more difficult than it would otherwise be.

In the February number of the *Scientific Monthly* Dr. Margaret Wooster Curti of Smith College, in an article on "The Intelligence of Delinquents in the Light of Recent Research," has shown very clearly the reversion of opinion that has taken place in this important matter. Just as soon as mental tests began to be applied to others in the population besides the criminals and the prisoners, it was found that the average mentality of the prisoners was at least as high and often higher than that of the average of the population. An improved Binet-Simon test for mentality which had been elaborated by one of the most emphatic of the psychiatrists who dwelt on the close relationship between criminality and low mentality was applied to a group of successful Iowa farmers. Now if there is any group of people who feel, and rightly, that they have rather good intelligence, it is the successful Iowa farmers, for they have had to go through rather serious vicissitudes since the War to maintain their credit and keep on their feet. To the surprise of everyone, then, these respected and successful men proved according to the test to belong to the middle or high grade feeble-minded. They were just the sort of people who presumably ought to find their way to prison because of the fact that they knew no better than to commit crime.

The application of intelligence tests in the Federal prison at Leavenworth showed that the prisoners averaged in mentality at least as high as the general run of the population. As men from all over the country find their way into Leavenworth, because it is a United States prison, this probably represents as good a cross section of the criminal mind of the United States as one would be likely

to find anywhere. Of course offenses against the Federal statutes involve bankers and lawyers and others of whose intelligence there is no question, but of whose criminality also there can be no doubt. Similar investigations made in other places bear out this experience at Leavenworth. Carl Murchison, for instance, some five years ago, gave the Alpha tests to nearly 3,500 white criminals and found them to have exactly the intelligence score made by the white draft. He continued his investigations, and a year or two ago, after extensive research, found that this conclusion was abundantly corroborated by his investigations. A number of other researchers in the same field have reached the same or very closely similar results. They are consequently inclined to repudiate completely the earlier declarations and the results of the supposed observations on which they were founded. It seems clear that our psychologists, caught by the new diversion of mental tests, allowed themselves to be carried away to exaggerated conclusions because they paid almost exclusive attention to the criminal and did not control their observations by tests of normal individuals.

Over in England they are very much inclined to laugh at us for allowing ourselves to be carried away by these exaggerated notions. Professor Cyril Burt, of the Education Department of the University of London and Psychologist to the Education Department of the London County Council, has written a book on "The Young Delinquent" which altogether contains nearly a quarter of million of words. There is no doubt at all about his immense experience, nor his knowledge of the subject, nor, on the other hand, of his conservatism. He says very emphatically that his own experience fails entirely to permit him to concur in the figures of the American investigators. He goes so far as to say that:

Both facts and figures seem in recent studies to have been wildly overstated. The reasons for this unfortunate exaggeration consist in an interpretation of mental deficiency that is far too broad and a criterion of deficiency that is far too narrow.

Using the Binet-Simon tests as they are used in certifying children for special schooling because of mental deficiency Prof. Burt has found that in juvenile delinquents not more than eight per cent are mentally defective. That is to say he would think of not more than one in twelve or thirteen of the delinquents or criminals in early years—and what is true of these years is true later on in life also—as being deficient in intelligence. Professor Burt dwells on the fact that certain crimes are more likely to be committed by defectives than others. They are easily led into crime by clever rascals who often escape themselves, "while the foolish jackal is nearly always trapped." One of the troubles is that as a child the defective usually associated with those younger than himself until he was almost a grown-up among children, and then he is a child among adults and can mix with no one on terms of equality and so easily drops into unsocial conduct.

The mere fact of being mentally defective however does not produce tendencies to unsocial ways. Some experiences with defectives show that under proper care morons may show little tendencies to delinquency. Dr. Curti notes that a great many more morons in recent years have been

confined in large numbers in institutions and have, after discharge, proved themselves capable of leading ordinarily happy and efficient lives in society. Careful follow-up observations on former inmates of the Institution for the Feeble-minded at Waverly, Massachusetts, furnish a case in point. They proved to be rather manageable and well conducted, so long as they were not imposed upon by those around them.

In a word it seems clear now that psychologists and psychiatrists, who were in such a hurry to explain the criminal to us and deprecate his responsibility and excuse his delinquency on the score of feeble-mindedness or deficient mentality, will have to recant their opinions or find themselves isolated in the current of modern scientific observations.

Lay Friars

DONALD ATTWATER

IT is arguable that of all the many Catholic movements in England at the present day, no one is of more significance for the future than the Catholic Evidence Guild. "Street-corner" exposition of the Church's teaching by lay-folk is no new thing, and it was first organized many years ago by the Guild of our Lady of Ransom, which is still to a considerable extent responsible for evidence-guild work in the Southwark diocese. But Ransomers' activities were diverted into other channels, and it was not until the end of 1918 that the first Catholic Evidence Guild was founded, in the diocese of Westminster.

The object of the Guild is the dissemination of Catholic truth by laymen and women speaking in public places, street corners, parks, market-places, to whomever will listen; answering questions, meeting objections, slaying myths, but primarily and in the first place, explaining and teaching the Faith of Christ: guild speakers are teachers, not controversialists.

I speak of the Guild but more properly should refer to guilds, for, as by the constitution of the Church the control of teaching the Faith resides absolutely in the bishop of each diocese, so every guild must be an independent organization completely under local episcopal control. It is one of the remarkable features of guild work that, though there is no central governing body and each is free to adopt its own methods, the numerous autonomous guilds nevertheless form a definitely recognizable homogeneous whole: interchange of speakers, and an annual retreat and conference contribute considerably to this.

Though it goes without saying that some C.E.G. speakers are better than others, their caliber as a body is that of very heavy artillery indeed: no popular speakers in England have so careful a training and so severe a testing, before they are allowed even to answer a simple question in public, as do the speakers of the C.E.G.; and, whatever his academic or other qualifications may be, every aspirant to the platform has to go through the complete course of training for each grade of speaker, so that the M.A., Oxon, or Ph.D., Durham, may discover that the bishop's examiners will allow him to speak only on

such a subject as the use of Images, and only to mount the platform at all when a "senior speaker" (who may be a clerk or a stevedore) is present! There is unsparing rejection of those who cannot be made fit to expound at least one of the Church's doctrines in a thoroughly efficient way.

Very great attention has been given by the leaders of the movement to a consideration of the Crowd, the speakers' attitude to it, and the guiding principles when dealing with it. "Crowd-psychology," that contemporary fad, does not worry them; they are content with human common-sense, with the result that, taking them as a whole, C.E.G. crowds are more orderly, well-managed and attentive than those addressed by any other "tub-thumpers" in England. One chief reason is obvious. The C.E.G. speaker is there as an emissary of Jesus Christ; his mission is to save souls; that differentiates him at once from the Christadelphian, the Communist, or the political enthusiast, and the crowd is not slow to recognize that there is a difference, and will listen accordingly. Controversy is forbidden except in so far as it inevitably arises; simplicity is insisted on; good manners and gentleness in face of abuse strictly inculcated; and mere "scoring-off" an opponent not allowed. Teachers have to bear in mind that Catholicism *versus* Protestantism means universality *versus* protest; that they are there for a *positive* purpose, to teach the Faith, and that of their own choice to discuss any other religion is to reduce themselves to being simply protestants against Protestantism. This is a lesson to which others besides C.E.G. speakers might profitably give attention.

The 1925 inter-guild conference was held at Birmingham last Autumn and was attended by some 150 delegates representing twenty-two or more guilds. The present writer, who attended for the first time, was struck by the spirit of hard-working selfless zeal displayed and by the admirable atmosphere of good humor and charity that prevailed. Among a multitude of subjects that came up for discussion, two significantly stood out, the first being the extension of the guild's work to country districts.

The C.E.G.'s are at present an entirely urban organization, and the speaker for the country carried war into the city camp by declaring that the rural folk were more valuable converts (from the point of view of the conversion of England) than the town folk; that they were radically different from and morally superior to the town folk; and that the town guilds and methods were useless for work among the more serious and deeply thinking people of the countryside. His thesis received much attention and considerable support, notably from Fr. Hugh Pope, O.P., who has done more work than any other man to establish the C. E. guilds. There are 600 towns of between 2,000 and 10,000 people, and thousands of smaller villages, in England without a Catholic church: to this vast field the C.E.G. work will be gradually extended. It is a field wherein suspicion of the Church and its ministers is still well rooted, and the lay status of the guild will be peculiarly valuable.

The other outstanding topic of discussion at Birmingham was the corporate spiritual life of the guilds. The earnestness with which various views of this matter were considered and the importance attached to it, are the best possible guarantee of the single-heartedness of the guild members and the future prosperity of their work.

The Westminster guild, the biggest and most flourishing, has 120 speakers (80 men, 40 women) who hold 40 meetings a week at which they deliver about 450 speeches. So impressed was he by the work of the guild that in 1921 Cardinal Bourne, Archbishop of Westminster, conferred on these speakers the status of Diocesan Catechists, an example followed by most of the other bishops who have guilds in their dioceses. A remarkable seal of approval and encouragement has thus been put upon a work which some old-fashioned Catholics, clerical and lay, regarded with suspicion and distrust. "The whirligig of Time" brings in his contraries; in the days of the Albigensians the lay-folk of the Third Order of Penance were commissioned to teach penitence: in the days of the Modernists and Indifferentists the lay-folk of the Catholic Evidence Guild are commissioned to teach Doctrine.

These are days of statistics of success, payment by results, etc. The C.E.G. members are too good Christians to ask to see the result of their labors.

For the moment we are aiming not at the conversion of individuals, but at the *instruction* of the whole mass of the English people. And in this way there are results that no one can fail to see: crowds waiting week after week, standing in the snow, bearing the rain with equanimity, beginning with fierce hostility, coming slowly to real friendliness. . . . Even if only one man learns that Catholics have to be sorry before their sins can be forgiven, an evening is not wasted, for that bit of truth does not lie buried . . . but is communicated to many whom we never see.

To those desiring further information, I would recommend: "The Handbook of the Catholic Evidence Guild," compiled by J. Byrne (C.T.S. of England), "Catholic Evidence Training Outlines," compiled by Maisie Ward (C.T.S. of England), "The Catholic Evidence Movement" by Henry Browne, S.J., and last, but not least, "The Catholic Evidence Guild," (C.T.S. of England), to which the writer is much indebted.

POET AND PAINTER

Because you show to me the wild, high spaces
In mountain glens I knew,
And, face to face, bring the sea-sundered places,
Brother, my hand to you!

Because you lave my soul, O Magic Maker,
In living light, that fills
The cusp of every high-flung northern breaker
Crashing 'neath emerald hills;

The joy of every dancing wayside petal,
A bogland's lonesomeness, creation-old,
Warm beauty spilled in breadths, like molten metal
Stayed by a frame of gold;

For that you limn them, though a trifle fainter
Than memory keeps their hue,
As poet-singer to poet-painter,
Brother, my hand to you!

CATHAL O'BYRNE.

Education

The College Graduate Peers Into the Future

C. J. FREUND

"DO you remember, Father, the talk you gave me toward the end of the first summer after graduation; six years ago, when I was so hopelessly at sea regarding my work?"

"I certainly do," answered Father John, who was at dinner in John Jones' home.

"Well, I am in something of the same situation again, although I am not worried and upset as I was at that time. I feel, though, that I need some advice. You know my simple history with the Great Western Steel Company. I began as an apprentice after graduation, and now I have been assistant production manager for a little over a year. It seems to me that I have reached a certain point, a somewhere from which further progress will require other means than those which I have utilized so far. I feel that I must make some kind of a change, but I do not know what or how because I do not understand what it is that makes me feel this way.

"I first began to think of the matter when I suddenly realized one day that further promotion would be much more difficult for me than formerly. The head of my department is still young enough to be good for a great many years to come, while on the other hand he is old enough to be satisfied with his position and has outgrown all that youthful restlessness which makes a person try this, that and the other work. He is not brilliant but he is highly efficient and reliable. In the other departments there is nothing more promising. In every case the head of the department is either likely to stay many years or, in those departments where he is old and ready to retire, or young and anxious for promotion or change, there is a lively understudy who is fully qualified to assume his superior's responsibility.

"I feel a certain, vague, mild danger of something. Can you tell me why I feel this way and what I should do to get over it?"

"I see what is troubling you," the priest began, "you have come to the place where you must choose between slipping into a 'rut' or climbing strenuous heights of achievement by means of entirely new efforts and slightly used faculties. Your advancement thus far has been by hard work, honesty, reliability, cheerfulness and all those other qualities which one ordinarily expects of a good man and an upright citizen. You have done some thinking but it has been analytical rather than constructive and properly so because you were not qualified for anything else.

"The qualities which have brought you thus far will, unaided, be unable to keep you out of a 'rut.' After all, the man who is merely a good man, honest and reliable and all that, may achieve a very high place in heaven, but on this earth he will never be anything else than a meagerly paid 'faithful employee.' And it so happens that just now

we are discussing purely terrestrial matters, although, from what I know of you, I am firmly convinced that the monotonous kind of life is less likely to lead to your salvation than the other.

"You must continue to cultivate qualities of character; they are always essential. But from now on they must be taken for granted. You must advance primarily by other means. You will require courage, initiative and vision. The people with whom you deal and your manner of dealing with them become more important than ever. Your mind must become a tremendously active engine. It must be taken in hand and kept ruthlessly at work. You must stimulate your imagination, you must dream vast, coherent dreams and then realize them, you must reach out and look ahead and think ahead. You must think of things as they may be and determine how they will be and then you must plan accordingly. You will have little time during the next few years for passive contemplation. Your mental faculties must be made to work and every bit of slothfulness lashed out of them.

"Advancement from now will depend upon your personality and your initiative. Be not afraid to follow those who have shown you a way, provided the way is good, but try to be so energetic and to think so hard and so fast that you and not others shall be at the head of the column selecting the route. Leadership is much more a matter of energy than of any kind of technical ability. Make others look to you in difficulty and recognize you as a leader. Do not easily reject a responsibility however much it may appear to be beyond your capacity; your capacity will grow and grow quickly and your fellow-workers will in time begin to think it has no limit. And then you will be called a great man even though you may not be quite as great as people think.

"And your personality must be developed largely through contact with men of ability. The older you become the more important a factor your personality becomes. The farther you advance, the greater the proportion of your time which will be devoted to dealing in various ways with other people. In fact, the standing of a man in any field of activity depends, under modern conditions, very largely upon the men with whom he deals and his success in dealing with them. Fortunately, personality is by no means so elusive a thing as people think. We are frequently in admiration of this or that man whom everybody likes and with whom everybody likes to be. We are apt to think that such men were born so and bewail our own less attractive natures.

"A pleasing personality may be developed. Not every man with an attractive personality is born with it. If you will take the pains to observe any man of your acquaintance who has a good personality you will find that the foundation of it all is unselfishness and generosity. The most attractive personality I have ever encountered was that of an old physician whom I knew a number of years ago. He once gave me his formula for happiness. It ran: 'Forget yourself altogether; think of the people whom you meet every day and treat them so that, whether they spend a minute with you or five minutes or a half hour or an

hour or two hours, they will feel that the minute or five minutes or a half hour or hour or two hours have been decidedly the happiest of the day.' That was the secret not only of this gentleman's happiness but of his marvelous personality as well.

"Now I have told you much that is extremely general and abstract. All this may not satisfy you, you may want to know what you should do tomorrow morning at eight o'clock. There is nothing with which you must begin immediately tomorrow or even the next day. The situation is not so pressing. You should, however, during the next few months, look carefully into the future and select a definite plan of action or field of endeavor. As I see it there are four goals for any one of which you may strive. Let me mention them in order.

"In the first place there are possibilities in your own department. Your chief is not dynamic. He will operate the department as it is. I do not imagine that it has been developed to its fullest possibilities. Departments have been expanded before. Your department may be expanded but the expansion must be justified by increased service. Analyze the function of your department and determine whether it cannot provide additional services which are in demand. Your new ideas may be frowned upon. Then personality must be brought into play. The expansion of your department will bring you advancement. That is one line open to you.

"In the second place, the experience which you have gained in your present position should qualify you in time for a position similar to yours in a larger establishment or for chief of production in a smaller plant. Either position will be a natural step to production manager of a very great organization. This means direct capitalization of your accumulated experience.

"It may be, again, that extreme specialization does not appeal to you and that you hope some day to become a general executive. If this is the case you must study the entire business in all its internal and external relations. You must understand all the departments and their coordination. For this purpose it will be to your advantage, even at some financial sacrifice, to work for a time in as many departments as possible. A present loss may work to your ultimate advantage.

"And, finally, you may aspire to a business of your own. It is too early for you to attempt such a step immediately but it is something to be thought of. To make such a venture a success will require a thorough knowledge not only of business but of civic matters and especially of human nature. And you will need capital too. These are the four methods by which, in my opinion, you may achieve that of which you are capable. Now let us discuss them separately."

"Not right away, Father, if you please," said Mrs. Jones, as she appeared upon the scene with tall glasses of iced tea.

"Surely, Father Black has the most attractive personality I have ever yet encountered," Jones remarked late that evening to his wife, as he dried for her the iced tea glasses. For Jones was an old-fashioned husband.

Sociology

The Division of Earnings

ROBERT E. SHORTALL

IT HAS already been stated that arbitration between employers and workers should be encouraged for the purpose of determining the ability of an industry to pay an adequate wage, and that the workers should have access to the facts underlying the industry. In this proposition there is no violation of the rights of property owners. The capitalist who has contributed the use of his property to an industry should be credited with the full value of such property and should receive a reasonable compensation for its use. But the capitalist cannot withdraw any part of his original investment as his compensation. Nor can he withhold the just wages of his workmen as his compensation. His compensation must be paid out of the profit of the industry.

The greatest obstacle to industrial peace is the current fallacy that is somewhat of a paraphrase of the common-law idea of marriage. It is said that at common law the husband and wife were one and *he* was the one. Similarly, when property and labor are combined to build up an industry we are apt to believe that property is the whole industry. In nearly every industrial struggle we have constantly dinned in our ears the capitalists' cries of "our industry" and "our properties." We admit that a dollar sent out to work in a cruel world has rights as well as the laborer. But the respective rights are not the same. The laborer, a human being, is entitled to a living in exchange for his labor *before the capitalist is entitled to declare a dividend out of profits*. After the laborer and the capitalist receive a fair compensation, the remaining profits should be divided fairly between them. Such division need not be *equal* but simply *fair* under all the facts of the industry. The aim is to treat the worker equitably so that he shall receive not only a living wage, but the full return from his labor as it proves of service in building up the prosperity of an industry.

Of course the consumer should not be mulct in order to pile up profits. Neither the worker nor the capitalist has the right to surplus profits at the expense of the consumer. Furthermore, as the capitalist claims the properties he should not turn back earnings to increase the value of his properties at the expense of either the consumer or the worker. Needless to say an industry is the co-operation of labor and capital. Analyzed to its final definition an industry is merely an organization to "move" things. It consists of the manual labor of moving physical things as directed by the mental labor of how to move them to get the desired result. Neither the physical things nor their owners constitute the industry. Consequently it is obviously unjust for the capitalists to claim all the fruits of the industry.

In this connection, and by way of further explanation, an interesting question suggests itself. Suppose a man dies leaving a widow and five small children. His estate consists entirely of corporate stock bought by him out of hard-earned savings for the express purpose of providing

for his family. After he is dead the corporation whose stock he bought does not earn enough to pay both a living wage to its workmen and a dividend to its stockholders. If the workmen get a living wage, then the widow and children get no dividend. Now, the question arises whether these facts change the rule that the workmen are entitled to a living wage before capital is entitled to any dividend. Clearly not. Regardless of who owns the capital, the workmen and their families are first entitled to a fair wage for a fair day's work. It is unfortunate that the dead husband chose such an investment for his surplus dollars; but the present hard necessity of his widow and children cannot change the nature of his investment.

But, argues some reader, you protest that a living wage includes provision for one's dependents, yet the securities in question were bought by the deceased husband out of such a wage in order to make such provision; therefore, do not the widow and children stand on equal footing with the workmen in the distribution of the corporate earnings? Decidedly not. It is true that the deceased was entitled to his savings and to any property bought with them. His choice of what to do with his money was limitless. He might have kept the money in a savings bank available to his use at all times. But he decided to invest the money by purchasing property. His rights therefore are determined by the nature of the property bought. Suppose he bought a coal mine. If the community did not object, he could let the mine stand idle. On the other hand he could try to operate the mine for profit. The latter course would force him to hire workmen to whom he would have to pay wages. Now we are back to the fundamental proposition that his workmen are entitled to a fair wage for a fair day's work. He certainly should not declare dividends by withholding a fair wage.

Practically, of course, the capitalist must receive remuneration or he withdraws his investment. But this remuneration is a just burden on the consumer; it should not be a burden on the workers in the industry. If capitalists try to live on the workers or the workers live on the capitalists the industry is bound to be in a state of unrest and discontent. Labor and capital must cooperate for their own welfare and in the interest of the industry. Neither labor nor capital can rightfully object to a fair scheme of fact-finding arbitration. And of course, as the consumer is charged with the whole cost of production and distribution, the public should be a necessary party to such arbitration.

We can state with reasonable accuracy the essential principles which must be agreed on before the three parties, viz., worker, capitalist and the public, can hope to determine by arbitration the way to industrial peace. They are as follows:

1. The right of the worker to collective bargaining; to a fair wage for a fair day's work; to access to the facts underlying the industry; to participate and assume responsibility in the conduct of the industry, so as to safeguard his life and health, prevent waste, fraud, incompetency, mismanagement and consequent unemployment, inadequate wages and industrial accidents.

2. The right of the capitalist to his property; to safeguard his property; to conduct the general business policy of the industry; to a fair compensation for the use of his property in industry.

3. The right of the public to secure commodities and service at a fair price; to maintain public order, peace and justice.

A calm, unbiased analysis of the rights above ascribed to the workers will dissolve any thought of charging us with Bolshevism or Socialism. As for the right of collective bargaining, any number of persons can combine to secure either a legal or a natural right. A fair wage for a fair day's work is a natural right. Of course any combination, or any individual or government, must use reasonable and just means to a reasonable and just end. The next right above mentioned, a fair wage for a fair day's work, is self-evident. And the worker's right to access to the facts underlying the industry can be denied only on the assumption that the capitalist has always treated the worker with candidness and impartial honesty. Finally, we cannot permit the capitalist to dictate the terms and conditions of employment regardless of the effect on the lives and health of the worker. Nor can we permit the capitalist to conduct the industry under an absolute veil of secrecy with all the possibilities of waste and incompetence and fraud to cause unemployment, low wages, high prices and public unrest and conflict.

Note and Comment

Reforms in Church Music

IF one can judge from the report given the *Dublin Review* by Edward A. Maginty concerning the reform in Catholic church music in England, there has been a decided step forward in the past two decades. Whatever difficulties may have attended the carrying out of the wishes of the late Pope Pius X, as expressed in his Instruction given in 1903, the outlook for a thorough restoration is now most encouraging. English Catholics seem likely to witness the passing of

that race of spiritual court-jesters employed by the richer princelings of the Continent to while away the tedium of a Sunday morning by means of compositions which were, as they were meant to be, in a twofold sense, distractions. Their first duty was to convert the Mass into a *matinée musicale*, at which the best procurable musicians should assist; the second was to create an instrument fitted to parry the thrust of conscience, to raise a barrier between the atmosphere of the court and the austerity of the Gospel; in fine, to keep divine grace at a respectable distance. We have all been witnesses to the effect of such Masses as Mozart's Twelfth or Hayden's Third when adequately performed. "The three men at the altar," as one expresses it, "are nowhere."

Thanks to the persistent efforts of recognized leaders, a similarly happy step has been taken in the same direction here at home. There is still much to be desired, many obstacles yet to be overcome. But encouragement is likely to be born of what has already been done. Not the least of the inspirations carried away from the Eucharistic Congress seems to have been that provided by the liturgical singing at the successive functions, particularly on the closing day at Mundelein. Not even the pedantic

could find aught that failed to harmonize with the atmosphere in which the singers were placed; children, nuns, seminarians, all contributed a worthy part to the sacred program. And if such gigantic measures could be attempted, under difficulties of training that were marked, there is encouragement for those laboring under more advantageous conditions, where good will and persistent effort are the factors most to be desired.

Austrian Convents
Still Distressed

A NOTE and Comment in AMERICA for June 12 told our readers of the extreme need of the Sisters of the Perpetual Adoration in Austria. Owing to their enfeebled health, due to long years of undernourishment and positive starvation, a number of them had just been carried off by a recent epidemic. The generosity of our readers was evinced by the fact that we were able to forward to them nearly \$1,000. This will almost, although not completely, pay for the expenses which, in addition, the municipality had imposed upon them for the repair of their tottering convent wall. But these poor Sisters, although extreme sufferers, are not alone in their need. Imploring letters from convent after convent lie before the writer, and he is at a loss which to select to bring to public notice. Where the personal privations of the Sisters themselves are not mentioned there is question of the support of the children or other helpless wards committed to their care and charity. All begging letters from abroad must be treated with caution if not with suspicion, but in these cases there is no question of exaggeration or deception. No money, in fact, is distributed by us in Austria without strictest inquiry into each particular case. Charity offered for this purpose is well spent for the relief of human needs and the greater glory of God.

As Others
See Us

COMING at a time when matters of religious moment are demanding more than usual attention, some of the observations of Captain Francis McCullagh, a recent visitor to this country, may be considered more than ordinarily pertinent. In an article prepared for the *Auckland Month*, the Captain tries to analyze the spirit of "hustle" with which he was struck so forcibly while in the States, and acknowledges that he found the "pace" maintained here "too quick for a middle-aged Christian." That we "have no time" is the excuse he heard given everywhere for our unacknowledged letters, unreturned calls, omitted Christmas greetings, good books unread and beautiful places unvisited. Arriving in New York, that capital of *la vie intense*, he found out why it was that writing to certain prominent Americans was like dropping letters down a well and expecting answers.

The personages in question were submerged in letters, so that they seldom read one right through, and still more seldom answered one. Their work was done through the telegraph and telephone. A quiet conversation with them, of the kind one used to have in the old days in antediluvian Russia, was entirely out of the question. Their life was a life of rush and racket, the jangling of telephone bells, and the honk of motor-horns. They were sur-

rounded by the great masterpieces of literature, but had had no time to read them. They had visited the most interesting countries of the world, but had rushed through at such a rate that they had seen nothing.

In his attempt to analyze the development of this "relentless worship of business and 'hustle' which distinguishes the modern American, Catholic, Protestant and Hebrew," Mr. McCullagh cannot overlook the influence which certain religious tendencies have exercised. Instead of the logical development of grave and stately Catholicism which had so much leisure to build great Cathedrals, paint supreme paintings, write an unequalled literature and compose unsurpassable music, he finds a modern substitute typically expounded by the New York preacher who asserted that "a practical religion is life's best asset. . . . Formalities, ceremonies, rites and trappings are excess baggage . . . [Practical religion is the religion] that takes the man down into Wall Street with the courage of his convictions, holds him steady when the crowd surges about him." In other words, according to Mr. McCullagh's interpretation, it is the religion that "helps him to keep cool and make money."

The observer of America's ways avers his disinclination to be either critical or offensive. He wants to be helpful to people whom he considers great, and destined in his opinion to be greater still. His remarks are not likely to be misunderstood by those who have themselves deplored the materialistic tendencies to which he calls such pointed attention.

A Significant
Bulletin

THE National Catholic Alumni Federation has issued its first bulletin, of which the major portion is devoted to the 1925 convention and the addresses given at its various sessions. Formed to further through the united action of college men Catholic intellectual and educational ideals, and through such national organization to create a moral, intellectual and religious force in the country. It is interesting to note that at this first convention held primarily for organization purposes the alumni associations of twenty-three of our seventy-seven Catholic men's colleges were represented. Perhaps the most interesting part of the bulletin is an appendix containing a very instructive survey of Catholic men's colleges made under the auspices of the Federation and graphically emphasized by a map indicating their location. Unfortunately the survey is incomplete. It is to be regretted and appears to the discredit of our educational system that many colleges to which the Federation submitted a questionnaire failed to respond, so that in the compilation of the survey secondary sources had to be used. Along with the publication of the bulletin, announcement has been made that the next convention will be held in Philadelphia on November 12, 13, 14, by which time Federation officials hope to have enlisted in their cause the alumni associations of every one of our Catholic colleges so that having speedily passed the pioneer stage of organization they may devote themselves to practical details for achieving their constructive program. Certainly their

labors merit the hearty endorsement of those interested in higher Catholic education, particularly alumni associations and college executives for whom the bulletin should afford much food for salutary thought.

An Apostle of
the Deaf-Mutes

WHILE American school children are quite familiar with the name of Ponce de Leon of the "fountain of perpetual youth" fame, notes the Central Verein *Bulletin*, very few have ever heard of another Ponce de Leon, the Spanish Benedictine Pedro, who was a pioneer in the field of educating the deaf and dumb. In a recently published study of the work of the Benedictine Order and its branches, prepared by Ernest Emmerig, credit is given to the Spanish monk, who lived in the sixteenth century, for putting into practice his theory that writing is associated with speech, and speech with thought, but that written characters may be connected together without the intervention of sounds. Beginning with two young Spanish noblemen, who "could no more hear than a stone," Father Pedro, by a method all his own, achieved the then incredible step of teaching a number of his countrymen who had been born deaf, not only to speak, but to converse on any subject with the same judgment and taste as any other well-instructed person. It redounds to the credit of the "Monks of the West," says the *Bulletin*, that the formal education of the deaf and dumb was really begun in one of their monasteries.

Revision of
the Vulgate

TOWARDS the end of June His Eminence Cardinal Gasquet presented the Holy Father with the newly completed first volume of the Revision of the Vulgate. The monumental task of revising the Latin text of the Bible was entrusted by Pope Pius X to Abbot Gasquet and the English Benedictines who commenced in 1908 to make an exhaustive examination of the public and private libraries of Europe with a view to bringing to light any MSS. hitherto unknown and to furnish reliable copies of the most important early texts. The Commission for the Revision of the Vulgate began its work at St. Anselm's Abbey but since the elevation of Cardinal Gasquet to the Sacred College the work has been carried on at Palazzo San Callisto, his Roman residence.

HIDDEN DREAMS

You will go to Astolat
And I shall stay at home,
Watching the stars in compassed skies,
While you the wide world roam.
You will see Sicilian dawns
And I shall sleep till day,
Keeping tryst with weariness
While you are free to play.
You will see old famous towns,
And I shall only know
Radiant castles built by dreams
Where you can never go.

HELEN H. SAYRE.

Literature

The Lost Ideal

JAMES F. KEARNEY, S.J.

EUGENE O'NEILL is a sad example among modern playwrights of the man with a lost ideal. Born in New York City in 1888, he attended a Catholic boarding school, and then spent one year at Princeton. After seeking adventure as a gold prospector in Honduras, influenced by Conrad's "Nigger of the Narcissus" he became a sailor. He took up the study of dramatic technique at Harvard in 1914 and subsequently joined the Provincetown Players, with whom he has been associated ever since in the double role of playwright and actor.

The modern world, which is more and more losing sight of God, is in consequence rapidly losing, not its aspiration for an ideal, for that is inborn in man, but its longing for high ideals. The literary artist influenced by Rousseau and the evolutionists no longer looks to supernatural greatness—the saints, the Virgin, Christ—for his models, but to the Hairy Ape instead or to a type even lower and more degraded. Mark well, he is still swayed by ideals, but they are not what they were before; and the tendency towards them is now rather downward than upward, to earth instead of to heaven, to a sordid, brutal nature. It is to this that Eugene O'Neill has come.

He denies that his theory of art is ultra-realistic, but in practice he is evidently at one with the worst of the realists. "I don't think" he says, "it is the aim of the dramatist to be 'true to life', but to be true to himself, to his vision, which may be of life treated as a fairy tale, or as a dream." Such a theory is purely subjective and would justify any extreme of idealism or realism. O'Neill in being "true to his vision," paints mankind in its lowest levels, in the stoke-hole, in the bar-room, among savage wildernesses. Christ made His strongest appeal to a similar type, to the poor and the downfallen and the sinner, for He saw good in the worst of men; and since His time the Christian artist has drawn inspiration from like sources, from the home-coming Prodigal, from the penitent Magdalene, from the Good Thief on the cross. But O'Neill with the rest of the ultra-realists, because their eyes are riveted on earth and cannot gaze heavenward, would insist on depicting the Thief in his thieveries, the Magdalene in her sins, the Prodigal devouring his substance or quarreling over husks with the swine. Nor does their vision ever rise higher.

O'Neill's method is most apparent in "The Hairy Ape." Rodin's "The Thinker" was its inspiration, and the same harsh, narrowing, misanthropic ugliness is present in the two. The Yank, sweating in the bowels of a transatlantic liner, feels that he is a better man than any of the parasites in the first cabin. "Dey're just baggage. Who makes dis old tub run? Ain't it us guys? Dis is a man's job!" When the steel magnate's daughter comes to see "how the other half lives," Paddy the stoker insists that she has insulted the Yank and called him a great Hairy Ape, if not in so many words, at least by the manner in which she shrank from him. Thereafter

the one aim in the Yank's sordid life, his one ambition, his base ideal we might say, is to get revenge on her for this supposed insult. Always when his clumsy efforts are frustrated he assumes the pose of Rodin's brutal "Thinker." Finally in despair he makes his way to the zoo. There he speaks sympathetically to the great hairy gorilla, and mockingly releases him from his cage so the two may walk arm in arm down Fifth Avenue. The gorilla suddenly enraged hugs him fiercely and then casts his crushed victim into the cage while he himself shuffles off into the darkness and freedom. The Yank grasps the bars of his prison, and now impersonating "The Hairy Ape," delivers a final bitter soliloquy before he slips in a dying heap on the floor.

The characters in this gruesome "comedy" are a repulsive lot, the motive that drives the protagonist is trivial and senseless, the play makes no attempt whatsoever to elevate. The action is falling almost continuously and the scenes are coarsely chosen, from the stinking forecastle to the stinking zoo. Yet with all that, the dramatist displays remarkable power. "The Hairy Ape" despite its repulsiveness will hold a reader or an audience spellbound. Not since Shakespeare has a playwright been able to indulge in long speeches and still command rapt attention like O'Neill.

The same repulsiveness in choice of characters, the same power to fascinate the onlooker, and a unique command of the dramatic monologue, are evidenced in "The Emperor Jones." This plot is built around the flight of a murderous negro whose cleverness had raised him to the post of emperor on a West Indian isle, and whose insatiable greed has driven his subjects to rebel. The Emperor loses his way in the forest. In the scenes that follow, one by one the wicked deeds of his past life are presented, like Banquo's horrid ghost, before his terror-stricken eyes—and always the ominous beat of the warlike tom tom sounds closer and closer. After wandering about frantically the whole night long in a circle, the Emperor is brought into the clearing at the edge of the forest where he started his flight hours before. He is dead, shot by a silver bullet, to which alone he had told the natives he was vulnerable.

Again in this play there is nothing uplifting, save that poetical justice has been dealt out to a deserving criminal. The prevailing emotion is ignoble, one of terror unrelieved scene after scene. It is impossible, again, to deny power to the play, tremendous, fascinating power. Yet the fascination is that with which we watch the hideous contortions of a serpent in agony, and quite as ennobling. It is a drama of conscience, but how different from Macbeth in that respect. In the latter we see all humanity suffering for the sin of ambition, and our own soul is thereby purged of its wrongful desires. But in "The Emperor Jones" we see only a disgusting individual going through the tortures of the damned, and there is no purgation, no uplift, for we cannot recognize ourselves in the person of the negro. In this one point, I believe, lies the essential weakness of practically all O'Neill's tragedies. Literature, according to Aristotle and to the prac-

tice of the greatest writers of the past, must be built on the normal, on the universal, on what is common to mankind. That requires a certain abstraction from the individuating notes of men as we find them in nature. Ibsen changed all this, insisting on portraying the purely personal sufferings of the individual; and O'Neill is an Ibsenite.

The same spirit of untypical realism or fascination for the repulsive characterizes O'Neill's "Beyond the Horizon," and "Different," and "All God's Chillun Got Wings." "The First Man," though set on a higher plane than usual, for it deals with middle class society, has all the unsavory suggestiveness of Pinero's drawing-room plays at their worst; and sane critics are at one in condemning last year's "Desire Under the Elms."

Of the plays he has yet written, practically every one might be blotted out tomorrow and the American stage would be none the worse for it—every one save "Ile." This play should live. True, it is realistic, but it has a healthy realism which great dramatists have often employed. Here we see portrayed the world-old struggle between selfishness and duty. A whaling boat has been icebound for months, but now the ice has broken to the south. "For God's sake," Mrs. Keeney finishes a long plea with her husband. "For God's sake, take me home. It is killing me, this life. . . . I am going mad!"

Captain Keeney: (dragging out the words with an effort) "I'll do it, Annie—for your sake—if you say it's needful for ye."

But at that moment the mate shouts that the ice is breaking to the north and that whales are sighted in the distance. Immediately the skipper relents. "Jest a little while longer, Annie," he says soothingly. "I can't turn back now, you see that, don't ye? I've got to get the 'Ile!" But the disappointment has driven her mad.

We pity the stern old skipper whose cherished reputation will be ruined if he fails to come back with his ship filled with oil, but we know he is acting wrongly when he breaks his promise and we feel that poetical justice has been satisfied when his selfish refusal causes his wife's insanity. This play teaches a great lesson, and its emotions are sincere. How different is it from "The Hairy Ape" and "The Emperor Jones"! Yet the dramatist seems to have blundered into greatness here, for after he had written "Ile" his outlook on life again became that of an Iago or a Caliban.

"While there's O'Neill there's hope," says a recent critic, speaking of the future of the American stage. We more than half agree with him; there is yet hope that O'Neill may shuffle off his pessimistic coil and break into sane, hearty laughter at his own grotesqueness. If his present attitude is what he calls being "true to himself, to his vision," it is high time he strove to come back to normalcy. If he discards his gloomy, scoffing, one-sided ideas, if he begins to learn from the sound masters of the past, in a word if he seeks to recover the lost ideals of his youth, one who would pin his faith on O'Neill and the greatness of the new American drama may not be doomed to disappointment.

REVIEWS

The Abundant Life. Benjamin Ide Wheeler. Edited by MONROE E. DEUTSCH. Berkeley: University of California Press.

It was a gracious act for the Class of 1926 of the University of California to have collected and published from the long list of the writings and addresses of Berkeley's distinguished Emeritus President those that best expressed his ideas in the many fields in which his mind ranges. For twenty years Benjamin Ide Wheeler was a large part of the University of California in whose annals he stands out an eminent scholar, a great administrator and a sympathetic friend of faculty and students who worked with him or studied under him. He came to the University when it was a small college; he left it a famous national institution. The present volume lists many of his utterances not only on education and cognate subjects but on sociological and political problems as well, both local and international. What Dr. Wheeler has to say he says pointedly and well. There is originality in his utterances, if not in matter certainly in expression; there is virility; there is a happy blending of progress and conservatism; there is culture and scholarship; above all, the religious and the human touch is everywhere interwoven with these selections ennobling them and making in very truth for effective living and "The Abundant Life." Quite a few of them were spoken more than twenty years ago yet there is a freshness and timeliness to them still, especially those concerned with education. To many they were doubtless an inspiration when they were delivered. Now that they are put in permanent form our college men especially may well profit by them.

W. I. L.

In Darkest London. By MRS. CECIL CHESTERTON. New York: The Macmillan Company.

Some philanthropists and social "uplifters" are content to derive their knowledge of the conditions they wish to alleviate from statistics, newspapers, pamphlets and other secondary sources. Not so Mrs. Chesterton. She had a large ambition to acquire accurate and first-hand information about the condition of the destitute women in the world's metropolis, so she went down herself into the shadows of London, in shabby clothes, without money and without a reference, looking for work. With nothing between her and starvation except her personality, as she says, she gained by her experience an insight into their wretched struggle for existence and for something to eat and a place to sleep. This book is the result of her investigation and her resolve to help. The authoress gives an exceedingly frank view of "life in the raw," for she rubbed shoulders with the derelicts of life in casual wards, municipal institutions, cheap lodging-houses and charitable refuges. Great is her sympathy for her fallen and poverty-stricken sisters, so great that at times it obscures her vision of their moral delinquencies. The book is an urgent plea for more intense concern for the relief of London's feminine castaways. It should be of value to those who are interested in social service, vividly revealing, as it does, an acute problem and the necessity of human sympathy, and, though the authoress does not say so, of Christian sympathy.

J. J. H.

Notorious Literary Attacks. Edited by ALBERT MORDELL. New York: Boni and Liveright. \$2.50.

A recent editorial in the *Bookman* argues that literary throat-cutting is far more objectionable than the more common contemporary tendency of log-rolling. It is to be regretted that there must be either the one or the other. Books and reputations should be judged without fear or hope of favor and also without untruthful flattery. In this volume are collected classical examples of throat-cutting as it was practised so brilliantly during the nineteenth century. Abusive reviews of books and bitter personal attacks on authors were far more common during the Post-Revolution and Victorian periods than they now are. A great number of these, such as Poe's vitriolics and those that are popularly considered as murdering Keats, are easily accessible.

Mr. Mordell excludes from his volume those hostile reviews that are better known and already published in permanent form; his intention is to preserve the invectives that raised storms in literary circles of their day and yet are strangely not available in our times. The majority of the articles are taken from the *Quarterly Review*, *Blackwood's Magazine* and the *Saturday Review*, journals that enjoyed the highest literary standing but were ultra-conservative and tradition-bound. The authors attacked include Hazlitt, Hunt, Coleridge, of course Shelley and Byron, the American cousins, Hawthorne and Whitman, and Tennyson, Dickens, Swinburne, Hardy and Stevenson. Though modern evaluations have not agreed with these contemporary judgments, these latter are well worth consideration. They are too often unjust, but they have in them elements of truth. Modern critics would write more valuably if they acknowledged the faults as well as the virtues of the classics.

F. X. T.

Through the Moon Door. By DOROTHY GRAHAM. New York: J. H. Sears Company. \$5.00.

In this beautifully illustrated, artistically printed volume, Mrs. Graham relates "the experience of an American resident in Peking." The narrative opens with her entry into the ridiculously small boat that plies from Shanghai to Tientsin. The perilous journey complete, for there was a storm since there was a parson aboard, the experiences of house-hunting and home-furnishing begin to be as exasperating, if not as perilous, as the sea voyage. After she is firmly established in the new home, minutely described, Mrs. Graham is ready to observe and to comment on the strange, fantastic life that surges about her. She looks upon this scene, so utterly different from her home scene, with eyes of sympathy, with kindly humor and with shrewd insight. And she writes about it with a facile, gracious pen. Of course, the servant problem is a matter of grave concern to her, personally, manifesting as it does so much of the national character. But she details interesting chronicles of buying and selling, of wars and weather, of medicines and superstitions, of pigmy houses and glorious temples. She has an instinct for seizing on the picturesque and a sprightly power of re-creating it in print. In her comments on the foreign missionaries Mrs. Graham pays a just tribute to the Catholic effort. She is appreciative of their success and assigns as the reason for it that "the Catholic priests caught the Chinese psychology," and this, not only in our own day but as far back as the sixteenth century.

T. T.

What is Civilization? By MAURICE MAETERLINCK, DHAN GOPAL MUKERJI and others. New York: Duffield and Company. \$2.50.

The reader of this very unsatisfying symposium, much of which appeared heretofore in the *Forum*, is apt to conclude when he lays the book aside that we have indeed fallen on barren days. This is especially true if he has worth-while ideas or ideals about the purpose of life. For in a certain sense the writers of the essays that make up this volume enjoy a popular reputation as thinkers. Yet in most that they say here they are but beating the air. Fundamental notions are beclouded, vague and hazy. Philosophical systems are out of joint. Vapid generalizations are made a substitute for practical thinking. Here and there a truer note is struck but its occasional presence merely proves the rule. Hendrik W. Van Loon in an introductory chapter places civilization in consideration for the physical happiness and spiritual comfort of others. The Indian Mukerji defines it in terms of respect for all races and all truths and the realization of that inward Repose which "achieves more than any movement." Perhaps the best passages of the book are those which describe the actual contributions to world progress of such ancient civilizations as Greece and Africa and China, though the value of even these is minimized by apparent racial and national prejudices on the part of the writers. Elizabeth

Robins Pennell brings the series of papers to a close by discussing American bad manners, a provocative topic well worthy of popular consideration.

W. I. L.

BOOKS AND AUTHORS

Poems of Faith.—To achieve religious poetry of outstanding merit requires a poet of genius. Such poetry requires that metaphysics should be blended with imaginative emotion and linked with material things. This is particularly true of the poetry of faith; the poetry of devotion and ecstatic piety is mostly rhyming verse. In his volume, "The Annunciation" (Macmillan, \$1.50), Charles H. Misner has made a most laudable attempt to translate into song the mysteries of faith. He has chosen the most difficult of subjects and treated them with more than ordinary ability. The title poem of the collection is a lengthy ode, original in its concept and structure, and dramatic and vivid in its presentation. Following this is a sequence of sonnets on the Stations of the Cross, virile and thoughtful. The last selection completes the cycle of the epic of the Lord's coming, dying and living again. In reviewing volumes of verse by other Catholic poets, occasion has been taken to note the fact that our poets make a too constant use of archaic forms of speech, of variant, obsolete words, of hollow exclamations and the like. Modern secular poetry has done well to discard such conceits. The author of this volume has followed the classical models closely; nevertheless, his poetry is of merit.

Narrative poems of a religious character are more capable of artistic development. Samuel Valentine Cole in "Monica" (Marshall Jones, \$1.50), has composed a biographical narrative in blank verse that comes near being perfect. The mother of St. Augustine is here shown haloed by the virtues of faith and hope and love. Her life-story is told in a sustained beauty of imagery and word. It is a strangely moving story in itself, and its recital by the late Professor Cole is poignant and glowing.

Verses by Bridges and Auslander.—With charming humility in one so famed and elderly, the Poet Laureate speaks of his latest collection of verse as "incongruities" grouped in four sections. There can be no quarrel about the designation, but it must be amended by some such adjective as attractive or whimsical or mellowed. "New Verse" (Oxford Press, American Branch) includes Robert Bridges' selected poems of 1921 and a few of earlier date. Those of the first part of the thin volume are styled by him "Neo-Miltonic Syllabics." They are farthest from the poetic form, unmeasured and unrhymed; but they seem to be the best medium for Mr. Bridges' thought. They have vision and fine imagining joined to a meditative reflectiveness on men and manners. Sage wisdom mingles with playfulness. The verses grouped under the other three divisions are neither distinctive nor convincing, though occasionally they do attract attention. The mood in which most of the poems were written was evidently one of subdued and amused irony.

In the midst of the pleasure created by the beautiful romanticism of the majority of the poems in "Cyclops' Eye" (Harper, \$2.00), by Joseph Auslander, it is distressing to have one's illusions shattered by the verses of realism. Stories like those told in "Steel" and "Two That Unlatched Heaven" may have truth and strength, but they exhibit a vulgarity that should counsel their exclusion from the poems of nobler emotions. In his better moments, Mr. Auslander writes convincingly and with vitality. His most frequent theme is the disillusionment of death and love, fit subjects for any poet; but he varies his treatment of them and strikes from them sincere and personal passion.

Feminine Views on Life.—"A Casual Commentary" (Boniville, Liveright, \$2.00), by Rose Macaulay, lives up to its title. It is a group of essays on a variety of subjects from religion to the troubles of housekeeping. Satire and irony, wit and cynicism

run through the comments. Rose Macaulay however is a much better novelist than an essayist. Her strain of humor grows tiresome after three or four essays, while she can carry it very effectively in chapter after chapter of her novels. "Mystery at Geneva" for instance, in any part, is superior to any individual essay in this collection.

For years upon years Mildred Champagne has been supplying advice to young people on the very personal and the very universal subject of love. Under the title "On Life and Love" (Marshall Jones, \$2.00), she has now published her reactions and conclusions on the many problems presented to her by her correspondents. Quite deplorably, her practical good sense is far in excess of her knowledge of moral principles and sound religion. The motives that she presents, the ideals, the procedure are all based solely and completely on natural rather than supernatural arguments, and are all thoroughly materialistic. For those who are competently qualified, much practical wisdom may be winnowed from this volume. But for younger persons and unbalanced elderly people, great chunks of the advice are positively harmful. She is a feminist who has misinterpreted the meaning of woman's emancipation. Though she advocates having children, she urges that they be a very limited number; she is opposed to free love, but quite illogically she desires laxer laws for divorce, declaring that free and easy divorce would make rarely sought divorce, a statement, like many others in the volume, that is senseless twaddle.

Helps to Holiness.—Spiritual writers are agreed that prayer, especially mental prayer, is one of the chief means to union with God and perfection. To start beginners off well on their spiritual journey the Rev. J. F. McElhone, C.S.C., has arranged for them a series of practical meditation-points under the title "Following Our Divine Model" (Herder, \$2.25). In scope they cover all the fundamental virtues of the religious and priestly life, special stress being laid on the importance of doing life's daily duties well. In form, besides the preludes, each meditation contains a consideration, which is a study of affairs of daily life, and an application to aid a personal examination of conscience in regard to the idea contained in the consideration.

The pious laity, but more especially religious advanced in meditation methods, will find some helpful points for their mental prayer during the early part of the ecclesiastical year in "Meditations For Advent and Christmas" (Benziger, \$2.25), translated from the German of Mother Clare Fey, Foundress of the Congregation of the Poor Child Jesus. Originally compiled for the use of her own religious daughters, they are not so restricted as not to be useful, with little or no adjustment, to others who want to enter into the spirit of Advent and the Christmastide. The "thoughts" contained in them have a special significance as reflecting the beautiful characteristics of the inner life of the revered Mother Clare.

Humor in a New Language.—From the slums have emerged great national heroes and, in recent years, the beginnings of literature. It cannot be said that Milt Gross has written great literature in his "Nize Baby" (Doran, \$2.00), but he has shown the possibility of extracting something more than literary trash from the tenement house. The obvious reaction to the book is that of mirth and chuckling. The conversations between the First and Second Floor, with their shrewd observations and their side-splitting malapropisms and their fantastic pronunciations are all undiluted humor. The Third Floor always smacks Isidor to the tune of uproarious sincerity, and the Fourth Floor soothes the "dollink baby" with fairy tales that draw a hearty laugh from the serious elders. But for students of literature the book suggests questionings about the future of the English tongue, about the lower East Side rather than Park Avenue as the scene of the universal joys and tragedies that form classical literature.

Prodigals of Monte Carlo. The Housemaid. The Nest and Other Stories. Green Ink. Treasure of the Lake. The Birth of the Gods.

There is the same opulence of color and romance in the "Prodigals of Monte Carlo" (Little, Brown. \$2.00) as in every book signed by E. Phillips Oppenheim. He is shrewdly aware of the fact that his innumerable readers clamor for scenes of royal magnificence, for characters fabulously wealthy and exquisitely cultured and for adventure depicted in wide, lurid strokes. That he is aware of this, is evidenced by the ninety volumes written according to the same formula. In "Prodigals of Monte Carlo," Mr. Oppenheim is as clever as usual. Sir Hargrave is told that he has but six more months to live. He combines the contradictory advice given to him by three friends as to how best he might spend his last days. Before the months are completed, his blase life blossoms into young romance. Those who like Oppenheim will be delighted with the novel.

Were it not for the publisher's announcement and the favorable press reports of "The Housemaid" (Knopf. \$2.50), by Naomi Royde-Smith, the judicious critic would not have a second thought about the novel. In her previous book, Miss Royde-Smith showed that she was not entirely negligible as a novelist; but she does not greatly increase her claim by this story of unfaithful husbands and of a group of characters whose future is decided by a housemaid. One hesitates to declare that the novel is above the ordinary in any respect.

Two of the five stories that compose the volume "The Nest and Other Stories" (Houghton, Mifflin. \$2.50), by Anne Douglas Sedgwick, are excellently well done. The other three tales, however, give the impression of having been stretched out to undue lengths by over-minute character analysis. Mrs. Sedgwick seems to be far more intent on exploiting psychology than on writing fiction.

In a detective or mystery story the reader wants to be baffled, startled and maybe sooner or later enlightened. He is not satisfied if he sees the tell-tale *cauda diabolica* too soon or if at the end he discovers that he was right all along in suspecting the owner of the collar-button discovered beside the corpse. The ending must justify his former suspense. It is just this element that is missing in "Green Ink" (Small, Maynard. \$2.00), by J. S. Fletcher, writer of many popular detective and mystery novels. Here Mr. Fletcher tries his hand at the short story and presents a characteristic selection. All the stories evidence his undeniable power in handling detail and technical complication, but some, perhaps most of them, are weak and unconvincing in their conclusions. You are very cleverly led to expect a satisfying climax and denouement but the plot trails into inanition. Even at that you cannot help enjoying the experience of reading them.

The name of H. Rider Haggard always calls up the mysterious, and in "Treasure of the Lake" (Doubleday, Page. \$2.00), we have another of those mysterious and adventurous stories of Allan Quatermain. The scene is laid in Central Africa, and the reader is taken on a long journey to a holy lake called "Mone." It will be useless to look for this wonderful lake on the map, as its location is a secret. Beside the fact that this secret is not revealed, it is more than probable that not many readers will care to find it, after reading of all the weird and spooky creatures one must meet with on the journey. The book is filled with those thrills which made its author popular a generation ago.

In "The Birth of the Gods" (Dutton. \$2.00), translated from the Russian of Dmitri S. Merezhkovsky, an ingenious but untenable thesis is the basis of a luridly fantastic tale. According to the author, Christ and His Mother are specifically prefigured in the pagan practices of ancient Crete and Egypt. He manufactures similarities to support his theories, and evolves fantastic conclusions from no premises. He is concerned mostly in painting glamorous descriptions of pre-Christian religious degeneration, much of which is disgusting to the modern civilized man.

Communications

The editors are not responsible for opinions expressed in this department.

Vocational Training

To the Editor of AMERICA:

The lack of interest displayed in Father Gray's series of articles on our Catholic high schools is really disappointing. One would think that some of his pointed questions would bring a response, but at this writing there has not been a note of comment published in AMERICA.

How many of us agree with Father Gray in his stand on vocational training? It is not a question which can be summarily disposed of, since it will crop up again and again until some plausible solution is presented. It seems to me that our Catholic educators are divided into two camps on this particular point. In one we find those who are out-and-out classicists; in the other those who concede the value of cultural courses and yet maintain that they alone cannot care for the needs of the majority of our high-school pupils. Personally, I cannot but commend Father Gray on his attitude. He is sane and constructive.

I would like to see this subject treated sympathetically and thoroughly by a diocesan superintendent from one of the great industrial centers, such as Toledo, Pittsburgh or Cleveland. I feel that they could contribute something worthwhile to the discussion. Do they feel that we are caring for the needs of those pupils who will receive only a high-school education?

Washington.

MICHAEL LYNE.

Educating the Laity.

To the Editor of AMERICA:

Fifty-four times has this good old earth completed its cycle around the sun—and the major portion of the fifty-fifth is now in the discard—since my natal day. During that time, I have witnessed the advent of numerous literary and debating societies, and have seen them reach their period of lusty manhood, only shortly to slip into the age of the lean and slippered pantaloons—and then the curtain. What is the cause of the high mortality among them? Much has been said of the need of a lay apostolate. To this I most earnestly vociferate a lusty, if raucous, "Amen." But, as the story writer says, we shall now digress a moment.

In my home town, back in Iowa, we had a men's Study Club. Excepting the hot summer months, each Tuesday night saw from fifteen to twenty-five of the city's earnest, studious, information-seeking men—attorneys, doctors, newspapermen, business-men, bankers, and even ministers—assembled to hear a "paper" on some important subject, read, and then discussed.

At one time there was a series of papers dealing with the early explorations of our country; at another, a series on colonial history and the Constitution; anon, monasticism, "Where We Got the Bible," "The Ductless Glands of the Body," "Religion and Science," etc.

During the year in which I attended these meetings, I noticed just four Catholics, aside from myself, in attendance. One attended *once*. One was there professionally, a physician, also once only. But, he is a busy man. Two rarely took any part, leaving poor little me to present the Catholic viewpoint, or let it go by default. I pause to ask, "Why?" Did we not have men competent to deal with these subjects; to point out that Jefferson's sound principles of government were derived indirectly from the scholastics; to indicate the part played by Catholics in the discovery, exploration and formation of our country; the transmission of the Bible; the real nature and right relation of religion and science? We did. Plenty of them. Why were they not there?

The evening paper of the day before announced the meeting, gave the subject and the name of the leader, and extended a cordial invitation to all men of the community to attend and take part in the discussion. The season's program was issued and distributed months in advance of the first meeting. There were no dues, no

expenses whatever. A fine auditorium, well-lighted, well-ventilated, well-heated, furnished absolutely free. Why were our Catholic men not there? I give it up, and pass the question on to you. Were they not interested? Were they averse to doing the research work entailed, if they were to take an intelligent part? *Quien sabe?*

And then, to see these men, our separated brethren, reaching out, groping for the light, seeking the truth; from their standpoint, and with their light, broadminded, tolerant, studious, but, oh! so woefully misinformed about Catholic thought and scholarship. Such a glorious opportunity, and our Catholic men not there to set them right. One man, a leader in business and civic life, far above the average in intelligence and education, believed Catholics held the Pope can do no wrong, until correctly informed by a Protestant minister.

"But he could easily have learned from Catholic authorities."

There, there! Of course he could. But, remember, he had been taught from childhood that Catholics believe that the end justifies the means, and faith is not to be kept with heretics, hence they cannot be believed.

Another (in general) very well informed man, thought that, in the Catholic church, only the priest received Communion. Again let me ask: why were our Catholic men absent?

What a world of good, what a prejudice-dispelling result, an intelligent, courteous explanation would effect, in similar instances.

West Palm Beach, Fla.

J. AUGUSTINE LUTZ.

Masonry and the Mexican Question

To the Editor of AMERICA:

I trust you will agree with me that it is well to throw as much light as possible on the Mexican question. I admire the two articles that have lately been published in AMERICA by David Goldstein, in which he shows how the American Federation of Labor was used as a tool to aid in making so much injustice, inhumanity and persecution possible in Mexico. I was also glad to note that the quotation from the Mexican Freemason, Martinez, threw a little light on Masonry's hand in the plotting (I refer not to the rank and file of Masons, but to the leaders).

The quotations I am about to give you will throw further light on the part Masonry is playing in this Satanic work. It is taken from the pamphlet: "Freemasonry and Christianity," issued in 1915 by the Central Bureau of Central Verein, at St. Louis. On page 12 the pamphlet states:

In 1906 the first general Congress of Latin-American Masonry was held in Buenos Aires, and resolutions were adopted to direct the secret actions of all its members. From that platform we can readily understand the aims of Masonry in the United States, whose spirit is the selfsame.

The following extracts are copied from those made by the Archbishop of Caracas, the capital of Venezuela, who took them from the *Masonic Journal of Caracas* (No. 10). I quote such resolutions only as regard attacks on our holy religion, which the Masons usually assail under the false appellation of "Clericalism."

RESOLUTIONS

5. Latin-American Masonry shall combat by every means in its power the clerical propaganda, and the establishment and development of Religious Congregations, combining efforts to secure their expulsion from these countries. To effect this: (a) Freemasons shall not have their children educated in colleges managed by religious bodies. (b) Freemasons shall use their influence to dissuade their wives, and prohibit their children from going to confession to a priest. (c) Freemasons shall not contribute in any way to the support of the religious bodies and their chapels.

6. Freemasons shall strive to enlist members of political parties who may defend their ideals and undertake to vote for: the separation of Church and State, the expulsion of the Religious Congregations, civil inquiry, civil marriage and divorce, purely secular education, lay nurses in the hospitals, the suppression of the military clergy, and other clerical laws.

7. Every Mason shall be bound to act in the profane world in accordance with the principles of Freemasonry; those who

violate this code of honor being liable to the most severe penalties of the Masonic law.

10. Freemasonry shall strive to secure the withdrawal from the Vatican of the representatives of governments, which are not to acknowledge the Papacy as an international power.

This program of Masonic action has already been carried out in France and recently in Portugal, and partly in several portions of South and Central America. It is intended to be followed up in every country where Masonry becomes powerful enough to make the laws. What a mockery this makes of their slogan: "Liberty, equality and fraternity"! The tyrant Calles is carrying out these resolutions, and he is certainly a bitter enemy of the most precious of all liberties: religious liberties.

Now, from the same pamphlet, I wish to quote what Albert Pike said regarding the French "Reign of Terror," 1789. He plainly affirmed that: "Masonry aided in bringing about the French Revolution," and he adds (p. 824, *Morals and Dogma of Masonry*): "The secret movers of the French Revolution had sworn to overturn the throne and Altar, upon the tomb of Jacques de Molay," whom he speaks of as the supposed founder of Scottish Rite Masonry.

This same pamphlet, on page 10, tells us that "liberty, equality and fraternity simply meant that all authority, just and unjust alike, was to be drowned in torrents of blood," and Herbert Pike is there quoted as saying:

Christianity taught the doctrine of fraternity, but repudiated that of political equality, by continually inculcating obedience to Caesar, and to those lawfully in authority. Masonry was the first apostle of equality.

This man Pike once held the office of Grand Commander of the Scottish Rite Masons, Southern Jurisdiction, and you will note he finds fault with the Church for teaching obedience to authority. To do otherwise would lead to anarchy and then force would rule and we would have neither liberty, equality nor fraternity. Yet I understand that Masons themselves call Albert Pike the greatest Mason of the nineteenth century and the prophet of Masonry.

Maricopa, Calif.

P. A. McANDREW.

A Notable Ceremony at Hampton Bays

To the Editor of AMERICA:

On the afternoon of July 10, seventy-five miles out on Long Island, in the quaint little village of Hampton Bays, New York, a statue of the Sacred Heart was unveiled.

The statue standing on the lawn of St. Rosalie's Church and facing directly on the Montauk Highway was the gift of Mrs. Charles F. Murphy, in memory of her late husband, the well-known leader of Tammany, and was erected in honor of the young men who saw service in the late War and was donated to the American Legion.

The ceremony was opened with an invocation by the local Protestant minister, followed by the pastor, Father Vorbaek, and the statue was accepted by the American Legion through its New York State Commander. The addresses were brought to a close by a beautiful tribute paid to the late Charles F. Murphy by His Excellency, Governor Alfred E. Smith, one of Mr. Murphy's closest friends. Touchingly he said:

What could be more appropriate than that this statue should stand in the very shadow of the church which meant so much to him? In winter and summer; in rain, in hail, in snow; when the roads were almost impassable he found his unflinching way up the steps of this church there to render homage to Our Divine Lord, who is here represented in this statue.

The outdoor ceremony was followed by Benediction of the Most Blessed Sacrament in the church, the many notables present attending. The New York City Police Glee Club, occupying the choir loft, sang the *O Salutaris* and *Tantum Ergo*, but everybody joined in the closing hymn "Holy God we praise Thy Name."

Thus was brought to a close, on this mid-summer holiday afternoon, in this quiet and restful hamlet, an unobtrusive ceremony pointing a stirring lesson of real religion and patriotism.

New York.

P. P.